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THE
PAULINE EPISTLES

לאשתי אשת-חן
עזר כנגדי ועיר מבצר

THE PAULINE EPISTLES

THEIR MEANING AND MESSAGE

by

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INTRODUCTION, TRANSLATION, MARGINAL ANALYSIS
AND PARAPHRASE

the Attic Press Inc.
GREENWOOD, S. C.

First Published 1958
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Printed and made in Great Britain by A. Wheaton & Co., Ltd.,
Exeter, England

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FOREWORD

In the making of books about St. Paul there is no end: but in Mr. Hudson's book we have something rather different from the usual. In both format and content it is distinctly original.

There is a most useful general introduction containing a chapter on the sequence of the Epistles, an excellent study of Paul's theology, and a section on each separate letter. Then a new translation with the missing steps in Paul's thought supplied in brackets, and a marginal analysis and paraphrase make it easy for the reader to follow the argument without being unduly troubled by editorial comments, which are confined to a few footnotes.

I had the privilege of reading a considerable part of the book while it was in the making, and I was impressed with the author's accurate scholarship and wide acquaintance with the relevant literature. His work should be of very special value not only to students and teachers, but perhaps above all to the true expository preacher, of whom the Church today stands in sore need. The book deserves a warm welcome and the widest possible use.

G.H.C. Macgregor

University of Glasgow
June 1957

THE SEQUENCE OF THE PAULINE EPISTLES

This brief chapter is a short summary of the positions supported by detailed arguments in the introductions to the various epistles.

II Thessalonians was written from Athens on the Second Missionary Journey, and sent by Timothy, and, probably, Titus, late in 49 A.D.

I Thessalonians was sent by Timothy from Corinth early in 50 A.D.

Philippians was written from Ephesus on the Third Missionary Journey, well before *I Corinthians* which was sent by Titus six months or more before Pentecost 57 A.D. (cp. *I Cor.* 16.8). *I C.* shows little influence of the Galatian trouble (but see *I C.* 7. 18-19), because in it Paul is dealing with the actual situation of the Corinthian church and answering a letter that has not been influenced by Galatia. That trouble has influenced *Philippians* as we see from 3.2 "Look to the dogs". Somewhere in the same Ephesian period we may put *Colossians* and *Philemon*. The mention of imprisonment in *Col.* 4.10 (cp. Aristarchus in *Col.* 4.10 and *Acts* 19.29) and *Pm.* 23-24 (Aristarchus again), perhaps means an imprisonment in Ephesus (cp. *2 C.* 11.23 in prisons more abundantly, *I C.* 15.32, fought with beasts at Ephesus) in connection with the Demetrius riot. Tychicus carries *Col.* to Colossae and Onesimus *Pm.* to Laodicea.

The first letter that Paul wrote to the Corinthians is referred to in our *I C.* and so is earlier than that (cp. *I C.* 5.9). All we know as to its date is that it must lie after Paul's departure from Corinth on the Second Missionary Journey and before our *I Cor.*, but it was probably from Ephesus. Part of it probably survives in *II C.* 6.14-7. 1.

On leaving Ephesus after Pentecost 57 A.D. (*I C.* 16.8) Paul followed Timothy through Macedonia and Greece to Corinth, where he found his apostolic authority and standing challenged. To add to his distress he received a communication from Galatia that showed that all his work there was in peril. This reached him about the time of his visit to Corinth, perhaps while he was there or perhaps a little before or a little after, and this letter called forth *Galatians* which is very similar in tone to *II C.* 10-13. Overwhelmed at Corinth by the threatened breakdown of all his work, and perhaps not trusting himself to deal with the situation at Corinth in the exasperated state in which he found himself (*II Cor.* 1. 23), he hurried back to Macedonia to prevent similar interference by the judaizers in his churches there. From Macedonia or on his way thither he sent back to Corinth by Titus an angry indignant letter, the bulk of which has survived in *II C.* 10-13. This would be not later than the early summer of 58 A.D. After work in Macedonia he passed on to Troas, but his anxiety about the reception his letter had had would not let him rest, and he returned to Macedonia and met Titus returning with the best of news. In joy he writes *II Corinthians* 1-9 and sends it by Titus near the end of 58 A.D. *Romans*, giving the results of a discussion at Corinth, to which city he had returned, a discussion

on the relations between Christianity and Judaism, was written during the winter of 59 A.D. during the three months he spent there (A.20.3), that is, near the beginning of 59 A.D. R. 1-15 was sent to Rome, R. 1-16 to Ephesus, 16 being an Ephesian postscript.

Ephesians is a preface (87-92 A.D.) by the collector of Paul's letters, giving a careful conspectus of Paul's thought. St. Paul's letters were thus addressed to seven destinations and placed in order of decreasing length, C., R., Th., G., Col., Ph., Pm., with *Ephesians* (without the destination in 1. 1) as a preface. Marcion put G., his favourite epistle, in the first place, and degraded *Ephesians*, which he regarded as to the Laodiceans (cp. Col. 4.16 and Rev. 3.16) to the place previously occupied by Gal.

The Pastoral Epistles (I, II, Tim., Tit.) are proved by their second century language and outlook to be by a writer later than Paul. Harrison's theory that they contain five genuine Pauline passages is very complicated, and has against it the difficulty of understanding why a pseudonymous writer should embody genuine notes in his work. The coincidences between the Pastorals on the one hand and Ignatius and Polycarp on the other are to be explained by the use of Ignatius and Polycarp by the Pastorals, not vice versa. Marcion's "Antitheses" is definitely in view in I Tim. 6.20, so I Tim. is after 140 A.D. The order in which they were written by the same enthusiastic admirer of Paul, seeking to commend his work, was, II Tim., Tit., I Tim. II Tim. is a careful imitation of Paul's writing, the first page being chiefly a cento of Pauline phrases. I Tim. makes little attempt at verisimilitude; a welcome for it was assured by the reception accorded to the two previous letters. The Pastorals suited the second century requirements so well that, published about 150 A.D., they were welcomed into the Canon about 180 A.D. and did much to carry with them the earlier collection of the Pauline letters (C., R., Th., G., Col., Ph., Pm.), with Eph. as an introduction, made 87-92 A.D.

THE EPISTLE TO THE ROMANS

GENUINENESS

This epistle is one of F. C. Baur's undisputed epistles. It was known to Clement of Rome (c.96) and Polycarp (c. 130) and was included in Marcion's canon (c. 140) and in the Muratorian Canon (c. 170).

DATE.

The epistle to the Romans was written from Corinth during the three months of Paul's last stay there before he began the return half of the third missionary journey (A. 20.3). Thus, in accordance with our discussion of the date of 2 Cor., the date of Romans will be the end of 58 or the beginning of 59.

OCCASION AND PURPOSE.

We see from R. 15.22 that Paul wished to go to Rome and Spain, as he had completed his work in the Eastern Mediterranean (15.23), but felt constrained first to go to Jerusalem to seek to cement Jewish and gentile Christianity together by the gifts of the gentile churches (15.25-7), and, no doubt, by his own forceful exposition of the basis of the gospel on which the Jewish no less than the gentile Christian must stand. Just as he had sent 2 C. 10-13 instead of paying a visit to Corinth, so now, unable to go to Rome, he sends this epistle. Good-speed (INT 72) rightly combines Burton's and Sanday's descriptions of the epistle. It is both prophylactic and testamentary. It is the result of all Paul's experiences and is intended to save the Roman church from the judaistic danger which had been so troublesome in Galatia, Corinth, and perhaps, Macedonia (cp. Ph. 3). T. W. Manson (in J. Ryl. Lib. Bulletin, Nov. 1948) gives reasons for thinking that in R. 1-11 we have the orderly report of a debate on the relation of Gospel to Law, which subject had been heatedly discussed in Gal. and Ph. 3, and more calmly in 2 C. 3-6. The form of R. is of course due to Paul, but the arguments and objections have all the appearance of having been actually brought forward, and no doubt Paul's helpers helped him in recording the arguments he used and the objections brought forward; and, perhaps in the debate itself. The rest of R. (12-15) deals with subjects that had come up for discussion at Corinth. Thus :—

R. 12 insists on unity in the church and the subordination of the individual member to the general good; cp. 1 C. 1. 12ff., 4. 6f., 12.4ff., 13, 14.

R. 13.1-7 The Christian and the State; cp. 1 C. 6.1-8.

R. 13. 8-10 The Christian's debt of love; cp. 1 C. 13.

R. 13.11-14 Eschatology; cp. 1 C. 15.

R. 14.1-15.12 The scrupulous and the broadminded; cp. 1 C. 8-10.

DESTINATION.

In only two of the Pauline epistles is there any textual variation as to their destination, Romans and Ephesians. Manson thinks that this is due to Marcion who had a serious and humiliating rebuff at both

Rome and Ephesus, so that he regarded these churches as unworthy to receive a letter from the great apostle. By cutting out the reference to Rome in 1.7 and 1.15, Marcion thus makes Romans an encyclical, though the transitional paragraph (1.8-17) which he leaves, merely excising the quotation in 1.17, shows that R. was addressed to a particular church.⁽¹⁾

The excision in 1.7, 15 is found only in the MS G. but Corssen has shown that it was found also in the ancestor of D.F.G. Origen tells us that Marcion cut away everything after the end of ch. 14, and we have evidence of this in the fact that the doxology of 16.25-7 stands after the end of 14 in the mass of MSS, though that is an impossible place for it, for it breaks the argument, which continues till 15.12 when follows a short blessing (15.13).

Whether this doxology is Pauline or not is uncertain. Certain peculiarities in it—its very elaborate structure and some of its expressions make it doubtful. Such are “times eternal” (only in Pastoral Epp.), “prophetic” (2 P.1.19 only in N.T.), “wise” as applied to God (not elsewhere in N.T.), “only” applied to God (not in Paul except Pastoral Epistles). Goodspeed regards it as genuine; Manson as Marcionite, but later than Marcion—the earliest Marcionite recension was without it; so G and the ancestor of D.F.G.

Eliminating the Marcionite recension which ended with 14, we are left with two other recensions as the position of the doxology shows, the one ending with the sixteenth chapter and the other with the fifteenth. The only witness to the recension ending with the fifteenth chapter is P.⁴⁶, our earliest MS (III A.D.). Now chapter sixteen has been under suspicion of being a letter to Ephesus ever since the time of David Schultz (1829). The arguments in favour of its being a letter to Ephesus are, very briefly, that Paul shows such a full knowledge of the church to which he is writing, that that church is much more likely to be Ephesus, where he has recently spent three years or more, than Rome which he has not yet visited. Thus, if Rome be the destination Prisca and Aquila must have gone back to Rome—he had left them recently at Ephesus—and he knows twenty four others by name, and knows those who head a group in the church, and he knows also the mother of Rufus and the sister of Nereus. Further, in 16.17-20 he shows that he knows the trouble makers in the church who are serving, not Christ, but their own interests, and will practise on the loyalty of the members unless these are on their guard. All this is more consistent with an Ephesian than with a Roman destination for ch. 16. Further still, Phoebe, who carries the letter, is a deaconess of the church at Cenchreae, which is the *Eastern* port of Corinth. Cenchreae would

¹Ephesians Marcion deposes from its place of honour at the head of the Pauline corpus to take the place of his favourite Galatians to which he accords the first place, naming Ephesians “Laodiceans.” This may be because he found Ephesians without any assigned destination (“in Ephesus” is rightly omitted in 1.1 by P.⁴⁶ B* 1739 as the general nature of Eph. shows), and supposed it was the “letter from Laodicea” of Col. 4.16: or because, finding it with the Ephesian destination assigned, he regarded the Ephesians as the true Laodiceans (Rev. 3¹⁷).

have more to do with Ephesus and the East than with Rome and the West. Moreover the journey to Ephesus is short and the journey to Rome is long ; and short journeys are more likely than long ones, especially for a woman. The objection to the Ephesian destination of ch. 16 that a letter which consists of little but a long string of names is a monstrosity, Goodspeed (INT 77) meets by citing similar letters of introduction from the papyri. Manson's solution is more satisfactory. The presence of the doxology at the end of the fifteenth chapter shows that the letter did exist in this short form. This would be the form sent to Rome, and "P⁴⁶ itself is a Roman text supplemented from the Ephesian text current in Egypt" (Manson). But intending to omit Ephesus on his journey to Jerusalem (A. 20.16), Paul would desire to let the Ephesian church have the benefit of his considered thought, the result of the discussion at Corinth, and so he would send to Ephesus by Phoebe all he sends to Rome—the sketch of his intentions in 15.14-33 would interest them greatly—*plus ch. 16*, which may have formed part of the same MS, or, if separate, would be so closely connected with 1-15 that it would be natural for it to be appended when the MSS were taken from the church chest at Ephesus and a copy sent to Alexandria, where the sixteen chapters were known to Clement of Alexandria and to the translators of the Sahidic version.

The letter as sent to Rome, 1-15, seems to have been known to the Muratorian Canon (c. 170) for it makes use of the unusual form "Spania" instead of "Hispania" in referring to Paul's journey as Paul himself does in 15.28.

It was on this short Roman form (1-15) that Marcion operated. and from this form our P⁴⁶ is descended though ch. 16 has been added at Alexandria from the Ephesian-Alexandrian text.

A copy, then, of, Romans Paul sent to Rome and another with ch. 16 to Ephesus. Ephesus would impart its treasure to the churches of Asia. A copy may have been kept at Corinth, but perhaps that was thought unnecessary as there the whole matter had been thrashed out. The churches of Syria and Palestine would have the forceful impact of the apostle's presence and teaching.

THE EPISTLES TO THE CORINTHIANS

GENUINENESS.

The genuineness of these epistles is beyond dispute. Even the Tübingen school which found second century dates for most of the N.T., and denied the genuineness of all Paul's other letters, admitted that the Corinthian, the Galatian and the Roman letters were from his hand.

The First Epistle to the Corinthians (3.4) is referred to explicitly by Clement of Rome (ch. 47) before the end of the first century, and the Second Epistle (4.14, 8.21) is echoed by Polycarp very shortly after the martyrdom of Ignatius about 115 A.D. (Polyc. 2,6).

ST. PAUL'S RELATIONS WITH CORINTH.

A. 18.1 tells us that Paul came to Corinth from Athens on the Second Missionary Journey. There he met a Jew and his wife, Aquila and Priscilla, expelled from Rome with other Jews by an edict of Claudius. He joined them in their tent-making craft (3) and made them Christians. Weekly in the synagogue he carried on his Christian propaganda among the Jews (4). When he was rejoined by Silas and Timothy whom he had sent back to Macedonia from Athens (1 Thes. 3.2), he redoubled his efforts (A. 18.5), with the result that the opposition of the Jews made further work in the synagogue impossible, and he started a rival Christian synagogue next door to which non-Jews were welcomed (6) in the house of a proselyte, Titus Justus (7), working there for eighteen months (11). Crispus, a ruler of the Jewish synagogue became a Christian (8).

Near the end of this time Gallio, Seneca's brother, became proconsul of Achaia (18.12); and, soon after, the Jews indicted Paul before him. When Gallio understood that it was merely a Jewish religious squabble he drove the accusers away, and Sosthenes, another ruler of the synagogue, who afterwards seems to have become a Christian (1 Co. 1.1) was seized and beaten by *all* before Gallio's judgment seat without his interference—apparently by the Jews for mismanaging their case, and by the pagans on general principles.

After "many days" (A. 18.18) Paul travelled on to Antioch taking Priscilla and Aquilla as far as Ephesus (19). At Ephesus this pair further instructed Apollos who "knew only the baptism of John" (25) in the Christian gospel, and he went on to Achaia (Corinth), and did much to build up the work Paul had done (27-8, 1 C. 16.12).

A. 19.8, 10 tells us that Paul spent at least two years and three months at Ephesus, and A. 19.22 adds an indefinite interval to this. Some time before the end of his stay, there came to him a deputation, Stephanas, Fortunatus and Achaicus (1 C. 16.17) from Corinth, bringing a letter enquiring about practical difficulties (cp. 1 C. 7.1). Our 1 C. is Paul's reply to this letter, but in it Paul deals with the state of the Church at Corinth as he had come to see it through what Chloe's people (the slave

commercial travellers of an Ephesian business woman ?) had told him (1 C. 1.11), and, presumably, what he had learnt from the deputation. This was not his first letter to Corinth, for 1 C. 5.9 mentions a previous letter, of which a fragment seems to survive in 2 C. 6.14-7.1.

1 C. reveals to us that there were a number of parties in the church at Corinth (1.12). If the words "and I of Christ" are not to be taken as Paul's assertion of his own position, nor an interjection by an early copyist, we must regard the Christ party as the extreme Jewish party. To become a Christian was to become a member of the Jewish nation, and therefore to submit to circumcision and all the other ordinances of the Messiah's (Christ's) people; and also to James, the Christian Kaliph, Christ's successor on David's throne. While there was no opposition between Paul and Apollos (3.6), their partisans would push their master's teaching to extremes. Thus the Apollos party would stand for God—his unity, Freedom—from Jewish old clothes, sabbath, circumcision, etc., and Immortality—as contrasted with the Jewish and Pauline doctrine of the resurrection. It would be the party most influenced by Greek "wisdom" (1 C. 1.20, 2.6, 3.19). The Kephas party would be a mediating party, not so rigid as the Christ party and not so radical as the Paul party. This is the rôle Streeter assigns to Peter in St. Matthew's Gospel (F.G. 258, 515). The relation between the Kephas and the Christ party we do not know, but Kephas' action at Antioch (G. 2.11) with James in the background is suggestive. Nor do we know how far the emissaries from Judaea (2 C. 11.22-3) were encouraged by these apostles, but it does look as though an attempt was being made to bring the Pauline churches under the control of Jerusalem.

In 1 C. (16), probably sent by Titus, Paul outlines his plans. He proposes to remain in Ephesus till Pentecost, and then travel to Corinth through Macedonia. After Corinth he has no fixed plan. Timothy will precede him to Macedonia (A. 19.22), and may go on to Corinth (1 C. 16.10, 4.17).

In 2 C. 1.15-23 we see that this plan has been altered, developed and carried out in part. Paul had now decided to visit Corinth first, then pass to Macedonia and return to Corinth, from whence he would go to Judaea. Two points are here noteworthy. Corinth is to be visited first, and a visit is to be paid to Judaea. The change is due to Paul's realising that he had better follow up 1 C. with a personal visit as soon as practicable, and then get an understanding at Jerusalem that would prevent further interference in his churches. It is generally assumed that this plan was not carried out, but that a crisis developed at Corinth which compelled him to sail for Corinth before completing his work at Ephesus, that he returned to Ephesus, wrote the severe letter which he sent by Titus, then wound up his work at Ephesus, started work in the Troad (2 C. 2.12), and passed into Macedonia where he met Titus returning from Corinth (2.13, 7.5-6). There is in our sources, however, as Manson points out, not a word about news of the crisis reaching him or of the double journey to Corinth from Ephesus and back again, nor about winding up the work at Ephesus afterwards.

It is more likely that Paul paid his visit to Corinth as intended, and that the crisis occurred, when he was there—his conciliatory attitude in 1 C. (cp. especially 3.18-23), had weakened his supporters and strengthened his opponents. Thus when the principal opponent challenged his standing as an apostle on the ground that he was not one of the Twelve (2 C. 11.22-23), an inferior status (cp. 2 C. 11.5; 12.11) which he acknowledged by refraining from taking support (11.7-15) and by going to Jerusalem for orders, and which was manifested in his depreciating ecstatic utterance (1 C. 13.1ff., 14.2-5) in which he was deficient (his answer in 2 C.12), the church did not rally to his support as it should have done. Overwhelmed and bewildered by the apparent breakdown of all his work in Corinth, for the correlate of the overthrow of his authority was the judaizing of the church (2 C. 11.2-4), he left Corinth and hurried on to Macedonia, in accordance with his plan, to prevent any similar occurrence there; and thence, instead of the return visit, sent to Corinth the severe letter of which, surely, a part has been preserved in 2 C. 10-13; for the tone is quite different from that of 1-9. Thus T. W. Manson says (J. Ryl. Lib. Bulletin, May-June 1942, off-print pp. 6-7) "I think it necessary to emphasise the fact that the four chapters (10-13) are of this character because this seems to me to be one of the strongest reasons for regarding them as a part of Cor. C" (i.e. the severe letter). "These emphatic, even violent assertions of apostolic status and authority would be pointless, and indeed positively harmful, addressed to a church which had already recognised fully the claims of the Apostle." The later letter (1-9), indeed, refers (2.9) to a demand made for the condemnation of the one who had headed the revolt, whether he was a Corinthian quisling or an intruder from Jerusalem, a demand that was obeyed by the church wholeheartedly (2 C. 7.11). These references are perhaps the strongest reason for thinking that the severe letter has been lost, but the absence of the demand from 10-13 can be accounted for, if, as Goodspeed suggests (Formation of N.T. 30), it was Clement of Rome's strong approval of 1 C. (Clem. Rom. 47) that caused the Corinthians to bring out of their church chest the rest of the Pauline correspondence. Clement is condemning Corinthian factiousness, and had not the demand for the condemnation of this faction leader not been dropped, there would have been further point in Clement's rebuke. How much else was dropped we cannot say, but probably both the beginning and the end of the severe letter have gone, so that 10-13 could follow the later letter, 1-9, and appear as one, our 2 C. The ending (13.11-13 (14)) obviously belongs to the final letter (1-9).

Paul seems to have spent a considerable time in Macedonia for he tells us (R. 15.19) of labours extending as far North as Illyricum. The fact that he did not return as he had promised was complained of as showing his unreliability (2 C. 1.17-18), and this complaint may have reached him before the despatch of the severe letter, for in 13.2-3 he tells them that if he comes back he will be unsparing. When, however the Corinthians had made their full submission, he explained that he stayed away to spare them and himself another painful visit (2 C. 1.15-2.4).

After he had sent the severe letter from Macedonia (2.12f.) by Titus,

Paul went East into the Troad. Though he found there a promising sphere, he was too sick with anxiety about Corinth to be able to take advantage of it (2.13). Anxiety there—the Troad is in Asia—made him really ill; he despaired of life (1.8) and unable to settle because Titus was delayed, he returned to Macedonia, still in great anxiety (7.5), till he met him returning with the best of news (7.6, 13). On receipt of the severe letter the church had rallied decisively to Paul (7.11-12) and passed a vote of censure on the offender. A minority seems to have been in favour of excommunication (2.6), but Paul agrees with the majority, and thinks that now that the church has condemned the offender, they should show him love and sympathy (2.7). Full of joy and gratitude he pens the fourth letter (2 C. 1-9). The first seven chapters deal with the strained relations between the church, and the Apostle, which are now so happily at an end, but they contain also a digression 2.14-7.4 so surprisingly long that, as T. W. Manson says, with any other author we should wonder if the text were in order. The digression starts from Paul's distress at not finding Titus in Macedonia (2.13), and this point is not picked up again till 7.5. But the distress suggests its opposite, a triumph, not his but Christ's, that all along he has been a captive in Christ's triumphal train (2.14-17), and so he launches into a revelation of what lay behind all the relations with Corinth, the service of a new order, the reign of the Spirit. It is as though Paul were saying, the real issue in my asserting my apostolic authority over the church was my service of, and your continued devotion to, that new order in Christ which utterly throws into the shade the antiquated glory of the Law to which the judaisers would have you return (2 C. 3). The glory of this dispensation filled the Apostle with power not his own (4.7), so that his very sufferings, the death of Jesus working in him, furthered the Corinthians' spiritual life which one day he will share with them in glory—a hope which sustains him because his troubles are fashioning in him a new glorious personality for the eternal world (4.13-18), of which the Spirit is the present earnest (5.5). The motive of his life is fear of offending Holy Love (5. 9-10) and he seeks that men should see that this is his motive (5.11). It is grounded in Christ's reconciling work, which has changed his whole outlook, and which it is his function as an apostle to commend to all (5. 16-6. 2). This motive takes effect in his life of toiling suffering holiness (6. 3-10). Then he appeals to the Corinthians to be as open and loving with him as he is with them (6. 11-13, 7. 2-4, but 6.14-7.1 is part of the first letter, referred to in 1 C. 5.9). The joy he has in the Corinthians now reconciled to him brings him back to the troubles he had before, in Macedonia, he knew of this reconciliation; and so the digression is at an end: 7.5 picks up 2.13. Titus had brought the news that the church had rallied to its founder whole-heartedly, and this had banished his anxiety and his regret over the severity of the severe letter, and brought comfort to both himself and Titus (7.5-16). The last two chapters (8-9) of the letter deal with the collection for Jerusalem which Titus inaugurated when he carried 1 C., and which he and two others are now to supervise.

No doubt Paul hastened to Corinth as soon as possible after

despatching 2 C. 1-9. A. 20. 1-2 summarises Paul's movements between Ephesus and Corinth, and says nothing about the painful visit, but tells us that Paul spent three months in Greece. From Corinth he wrote Romans, which Manson regards as the report of a debate with the judaisers, one copy of which (1-15) was sent to Rome, another kept at Corinth, while a third (1-16) was sent by Phoebe to Ephesus (16.1) DATE.

1 Cor. must be dated not long before the end of Paul's stay at Ephesus. The date of the Ephesian ministry cannot be fixed exactly. Gallio most probably came to Corinth July 51 or July 52 A.D. (cp. B.C., V. 463). Paul's trial before him, his stay "many days" in Corinth (A. 18.18), his journey via Ephesus to Jerusalem and his return to Ephesus all took place after that. Thus T. W. Manson (Comp. 104) thinks 54 to 57 is the most likely date for the Ephesian ministry. 1 C. will be near the end (1 C. 16.8-9) perhaps six months before Pentecost 57.

The previous letter, referred to in 1 C. 5.9, of which 2 C. 6.14-7. 1 is probably a fragment preserved by being placed between the leaves of 2 C., was written some time earlier; but we know not when or whence.

If Paul left Ephesus for Corinth soon after Pentecost 57 (1 C. 16.8), the departure from Corinth after the crisis there would be in the late summer. 2 C. 1-9 would then be written some time between the autumn of 57 when the new Macedonian and Jewish year began and the autumn of 58, for Paul looks back to Titus' journey with 1 C. when he inaugurated the collection at Corinth, as "last year" (2 C. 8.10). This "last year" was written after extensive work in Macedonia (R. 15.19), abortive work in the Troad (2 C. 2.12) and a return to Macedonia (2.13, 7.5), all after leaving Corinth. We cannot, therefore, date 2 C. 1-9 earlier than the late summer of 58 nor later than the autumn, when the year ended. 2 C. 10-13 was written about the time Paul had planned to return to Corinth, for it was sent instead of a visit; and as between these two letters Paul went to the Troad and returned to Macedonia, and as Titus was considerably longer than was expected, three or four months must lie between 2 C. 10-13 and 1-9, i.e. 2 C. 10-13 cannot be later than the early summer of 58 A.D.

THE EPISTLE TO THE GALATIANS

GENUINENESS.

The genuineness of Galatians has never been in doubt. Marcion included it in his canon (c. 140) and it was included in the Muratorian Canon (c. 170). F. C. Baur ranked it with Romans and I and II Corinthians as undisputed, and made it the keystone of the Tübingen theory.

THE GALATIANS.

Till Ramsay's researches at the end of the nineteenth century it was generally held that Galatians was sent to the churches Paul was supposed to have founded in the neighbourhood of Ancyra, Pessinus and Tavium on the Second Missionary Journey (A. 16.6). The district was inhabited by Gauls who had been brought in to Asia Minor 278-7 B.C., and had never been really hellenised. This is—

The North Galatian Theory. Lightfoot's arguments in favour of it were as follows :—

1. In popular parlance Galatai meant the inhabitants of Ancyra etc., not the inhabitants of the province of Galatia.
2. In Acts we have popular not political geographical names. Derbe, Lystra are cities of Lycaonia, not Galatia (A. 14.6) ; it is Pisidian, not Galatian, Antioch (13.14) ; the region of Phrygia and Galatia in 16.6 means some region which might be said to belong to either Phrygia or Galatia, or the parts of each contiguous to the other ; and in 18.23 the region of Galatia and Phrygia means the territory which might be called indifferently Phrygia or Galatia, originally inhabited by Phrygians but subsequently occupied by Gauls.
3. The fickleness with which Paul charges the Galatians (1.6, 3.1) suits their Keltic origin.
4. Treating *to proteron* G. 4.13 (R. V. "the first time," marg. "former") in its strict classical sense, the former of two (visits), puts the evangelisation of Galatia at A. 16.6, the second visit at 18.23 and the letter on the Third Missionary Journey, where it falls naturally into the place its language, thought and tone require between 2. Cor. and Rom.

The South Galatian Theory is generally though not universally held. It regards the churches of the Pisidian Antioch, Iconium, Lystra and Derbe, planted on the First Missionary Journey (A. 13-14) as the churches addressed. Some of the arguments in its favour are :—

1. The North Galatian Theory would never have been mooted had the results of Ramsay's researches been known, namely that the towns mentioned in A. 13-14 (Pisidian Antioch, Iconium, Lystra Derbe) are in the province of Galatia, and that "Galatians" is the natural form of address for their inhabitants.
2. Galatian churches about which Acts tells us nothing receive a letter on the N. Galatian theory ; while churches which, according to Acts, Paul visited four times, do not receive a letter as far as we know.
3. The Galatians contributed to Paul's fund (1 Cor. 16.1) for Jerusalem

but no delegates are mentioned unless they be Gaius of Derbe and Timothy of Lystra, both South Galatians (A. 20.4).

4. Barnabas is referred to in Gal 2.1, as well known to the Galatians, but he did not accompany Paul on the Second Missionary Journey when, according to the N. Galatian theory, the N. Galatian churches were founded, nor on the Third ; but did go, on the First Missionary Journey, to the South Galatian churches.

5. The most probable meaning of A. 16.6 is, the Phrygio-Galatic region, i.e. that part of Phrygia that was in the province of Galatia. This would add Iconium and Pisidian Antioch to Derbe and Lystra mentioned in 16.1. In 18.23 the meaning is the Galatic region, (i.e. that part of Phrygia which was in the province of Galatia) and Phrygia (i.e. that part of Phrygia that lay outside Galatia but was in the province of Asia). The first would refer to the Galatian churches, the second to the territory now first entered on the journey North.

6. Paul's argument in 3.15-19 is based on the Hellenistic law of the unalterable will, well known in S Galatia, but unknown in N. Galatia, where Roman law prevailed, in which the will was alterable by the testator.

We assume, without further argument, that the epistle was addressed to the churches of South Galatia, planted on the First Missionary Journey.

THE OCCASION.

In the Galatian churches there were some who sought to persuade the Galatians to submit to circumcision and take up the yoke of the Jewish law (3.1-6). This, says Paul, is a different gospel from his (1.6), and the letter is written at white heat to counter the danger.

It is generally assumed that these judaisers belonged to the same movement as is described in A. 15.1, i.e. men from Jerusalem who had made trouble at Antioch, and, it is assumed, passed on to Galatia. It is also assumed that with or without the countenance of some of the Jerusalem apostles, emissaries from Jerusalem were maintaining that Paul was subordinate to the Jerusalem apostles and that his gospel was the gospel adapted to suit the prejudices of the gentiles, a truncated gospel, which failed to give full standing in the true Israel, the members of which naturally and necessarily kept the Messiah's law, the law of Moses.

Ropes (following Lütgert) in his *Singular Problem of the Epistle to the Galatians* shows that this is not an adequate account of the situation in Galatia. There are evidences of two parties, e.g. 5.15, 5.26, which suggest a situation similar to that of Rom. 14.3, 1 Cor. 8.8-13. He thinks that in this epistle Paul is fighting on two fronts, against judaisers who would impose circumcision and the Law, and against radicals who accused him of paying deference to Judaism and Jerusalem (please men 1.10) and *in effect* preaching circumcision (5.11).

He begins the epistle with a blast against the judaisers (1.6-7) who are preaching a different gospel from his, and then turns to their opponents and asks, Am I *now* conciliating men, or God ? Or am I *now* trying to please men ? 1.10-2.21 is really a digression and deals with the radicals by showing that he had always been independent of Jerusalem and on one occasion openly critical. In 3.1-5.10 he returns to deal

with the judaisers, showing that the Law is only an episode in the relations between God and man, but that the fundamental relation is the promise made by God to Abraham and fulfilled in Christ ; which promise and fulfilment are answered by Abraham's faith and the faith of those who are truly his sons. This answer sets Christianity firmly on an Old Testament basis, and so is an answer to the radical who would cut it loose, as Marcion sought to do, from its O.T. antecedents. In 5.11-6.10 the radicals again come into view. They claim to live in the Spirit, but they have not shown the fruit of the Spirit, for their reaction against the judaisers has led them into quarrelling (5.15), conceit (5.26, 6.3), and they have shown lack of loving consideration (6.1). But the judaisers are also in view, for Paul is telling them that the Christian is governed by a law, and that law is the very essence of the Law to which they appeal, for it is the law of love (5.14). This is the Messiah's law (6.2).

Ropes rightly points out that Galatians has strong affinities with 2 Cor. Now in 2 Cor. we can see that it was emissaries from Judaea who were upsetting the church and claiming jurisdiction over it (11.22-3, 5, 12.11, 10.12). Thus we cannot follow Ropes in making the judaisers in Galatia gentile Christians who were sensitive to the appeal of Jewish ritual. 2 Cor. furnishes evidence of an attempt to bring gentile Christianity into conformity with, and under the control of, the Christianity of Jerusalem, and we must assume a similar situation in Galatia, even if we follow Ropes in recognising that Paul had to deal with radicals as well as judaisers.

DATE.

If we accept the N. Galatian theory, Galatians must be dated later than Paul's supposed first visit to N. Galatia (A. 16.6). If we accept the South Galatian theory, Galatians may be dated any time after the First Missionary Journey when the South Galatian churches were founded (A. 13-14).

There are two considerations that seem to necessitate a late date whether we accept the North or the South Galatian theory. Lightfoot has shown in detail that Galatians has very close affinities with Romans in vocabulary and subject matter and with 2 Cor. in tone. The similarity of tone is chiefly with 2 Cor. 10-13, the earlier of the two letters within our 2 Cor. The other consideration, unless it be part of the former, is that in Gal., as in 2 Cor. 10-13, we see that Paul's authority is challenged. We must, therefore, put Gal. near these two epistles. Philippians must precede 1 Cor. for Paul's plans for work in Macedonia in Ph. 2.19ff (Timothy is to be sent and Paul will follow) are further developed in 1 Cor. 16, where Paul will stay at Ephesus till Pentecost and then come to Corinth via Macedonia following Timothy, who has been sent to Macedonia and may come to Corinth. These same plans now partially carried out are seen altered and further developed in 2 Cor. 1. 15-23. Paul had decided to come first to Corinth, then go to Macedonia and then return to Corinth ; the return visit has not yet been paid. The similarity of tone will put Gal. near 2 Cor. 10-13, i.e. from Corinth on the first visit from Ephesus about 57 A.D. or, slightly later, from Macedonia. The relation between Judaism and Christianity, Law

and Gospel which is treated with heat in Gal. and Ph. 3 is later discussed calmly in 2 Cor. 3-5. This subject, however, was not an issue at Corinth when 1 Cor. was written and is not treated in that letter.

The strongest argument for an early date rests on the fact that the Jerusalem Council which ostensibly was called to settle the circumcision question, is not mentioned in Gal.—Gal. therefore, must be before the Council—written perhaps on the way to that council (so Lake). T. W. Manson (J. Ryl. Lib. Bulletin, Apl. 1940) thinks that F. C. Baur's arguments (Paul, E.T. 1876 Vol. 1 pp. 112-145) against identifying the conference of Gal. 2 with that of A. 15 unanswered and unanswerable. If so Paul does not mention the council and we cannot say the epistle must be later. There are, however, considerations in addition to the affinity of Gal. with Rom. and 2 Cor. 10-13 which weaken the case for an early date seriously.

1. While few would follow Bauer in denying the historicity of A. 15 Lake, following Schwartz (B.C., V. 201-2), identifies Paul's visit to Jerusalem in A. 11.30 with that of A. 15, 11.30 being the Antiochean, 15.3-29 the Jerusalem and Gal. 2.1-10 Paul's account. As Paul thus mentions the visit, Gal. must be later.

2. It may be argued that the Council of Jerusalem and the decree were irrelevant to Paul's purpose, and so he did not need to mention it.

(a) The Council said merely, You gentiles need not be circumcised but must keep certain food regulations. Paul said you Gentiles must not be circumcised or Christ will profit you nothing (G. 5.2).

(b) T. W. Manson (Paul in Ephesus (2) Bulletin of J. Rylands Lib., Apl. 1940, offprint) makes the decree of A. 15 irrelevant because it deals merely with food regulations (which he reduces to two, prohibiting eating blood and things sacrificed to idols, which would preclude fellowship with Jewish Christians) and not with circumcision. This visit to Jerusalem (A. 15), which Manson places after the First Missionary Journey, is not mentioned by Paul in Galatians, though he mentions the incident with Peter and Barnabas which led up to it (Gal. 2.11f.). The visit to Jerusalem of G. 2.1-10, Manson, following Paul's order in Gal., puts earlier, before the First Missionary Journey, between A. 13.2 and 13.4, a private visit (G. 2.2) which he thinks is not mentioned in Acts. But surely it is just such a visit that is mentioned in A. 11.30, 12.25. Famine relief was its ostensible purpose (A. 11.29, G. 2.10). But Paul had the additional purpose of getting an understanding with the Pillars at Jerusalem (G. 2.2) before undertaking his new venture, the First Missionary Journey. Acts has slightly anticipated the visit because the author is clearing the decks for the new action of ch. 13-14. In describing this visit Paul leaps forward (G. 2.4-5) to a later period, when according to Manson, the journey to Jerusalem of A. 15.1-5 was made to protest against the attempt to impose circumcision on Gentile Christians in contravention of the agreement referred to in G. 2.7-10. This attempt was due to the astonishing success of the Second Missionary Journey, when it began to appear that the balance of power in the Church would pass from the Jewish to the gentile Christians, and should therefore be placed at A. 18.22.

Manson thus meets Ramsay's contention that the absence of any mention in G. of the Jerusalem decree of A. 15 necessitates an early date for Gal. before the Second Missionary Journey, by showing that the decree of A. 15 is concerned with food, not circumcision and so is irrelevant ; and that the journey to Jerusalem of A. 15. 1-5 to discuss circumcision is late, after the Second Missionary Journey. Gal. mentioning it must be later, and this agrees with a date in the Ephesian period already seen probable.

THE EPISTLE TO THE EPHESIANS

DESTINATION.

The question, To whom was this epistle sent ? faces us as early as the first verse, for our most important MSS, \aleph B P⁴⁶ omit "in Ephesus" in 1.1, showing that in the second century there were MSS without the words. Further Tertullian (Adv. Marc. 5.17) tells us that Marcion *interpolated* the title of the letter "as though he were a very diligent investigator", but does not accuse Marcion of altering the text. If Marcion found the letter with "in Ephesus" and (presumably) the title "to the Ephesians" already both wrongly added because of the letter's known connection with Ephesus, and cut them out, altering the title to "to the Laodiceans", T. W. Manson (Bulletin of John Rylands Lib. Nov. 1948, offprint p. 8) suggests that he did so because he had received a great rebuff at Ephesus and therefore regarded the Ephesians as contemptible Laodiceans (cp. Rev. 3.14, 16.). Tertullian does not say that Marcion changed but interpolated the title ; so it would fit his words better and be easier for Marcion to do it, if both title and "in Ephesus" in 1.1 were lacking, while the letter was everywhere accepted as being to the Ephesians, because a connection with Ephesus was either known at the time or had been known previously, and given rise to the tradition. Marcion found that Paul had written to the Laodiceans (Col. 4.16), and if he found Ephesians without a title it would be natural for him to conclude that Ephesians was that letter as Tertullian says he did. (Adv. Marc. v.11).

Ephesians certainly seems to have been an introduction to the corpus of Pauline epistles to seven correspondents (Cor., Rom., Thes., Gal., Col., Ph., Pm.). Similarly Rev. 1 is an introductory letter to the letters to the seven churches in Rev. 2-3, and this series is perhaps modelled on the Pauline corpus. In Marcion's canon his favourite Galatians stands first, and Laodiceans (= Ephesians) comes between Thes. and Col. If we make Gal. and Laod. change place we get the comparatively short Ephesians (Laodiceans) first and the others in the order of decreasing length, which would be the natural and original order. Its general nature without personalia or, apparently, personal knowledge of the recipients, is in line with its having stood as an introduction to the Pauline epistles. This leads us to the most important question raised by Ephesians, the authorship.

AUTHORSHIP.

In favour of the Pauline authorship.

1. The external evidence for the epistle is excellent ; it is as good as the evidence for Romans and I Corinthians, which are undisputed. The epistle is known to Ignatius, Barnabus, Hermas, Polycarp and, probably, Clement of Rome (ch. 46 refers to 4.4-6.).

Nevertheless if Ephesians stood as an introduction to the first edition of the Pauline corpus, we should expect to have excellent external evidence for it even if Paul were not its author. Standing first it stood a chance of being quoted even before Rom. or Cor.

2. The letter claims to have been written by Paul, directly in 1. 1, 3.1—and 3.1 cannot be an insertion for it forms an essential part of the argument—and indirectly in 6.19f and 6.21f.

Yet we cannot exclude the possibility that we have a disciple of Paul writing a conspectus of Paul's teaching in Paul's name. Pseudonymity was well known in the first century and Tertullian says (Adv. Marc. iv. 5) that Mark's gospel may be said to be Peter's "as it is allowable that that which pupils write should be regarded as their master's work". So the writer's assumption of Paul's name does not convict him of forgery but shows that he is a loyal Paulinist. And, at least once, the writer forgets that he is writing in Paul's name and admits that he is a gentile (2.3 contrast Gal. 1.14).

3. The epistle is very Pauline in phraseology and teaching. Indeed it may be described as a conspectus of Pauline teaching. We shall see later that there is very much to be set against this.

4. The absence of definite destination in the epistle, for "in Ephesus" in 1.1 must be omitted, is often explained by the hypothesis that Ephesians is in reality a circular letter by Paul. This is held to explain the absence of "in Ephesus" from some MSS (these are descended from a copy in which the name of the church was never filled in), the ascription to Ephesus (MSS descended from the Ephesian copy) and Marcion's belief that the letter was sent to the Laodiceans. It is also invoked as explaining the absence of personalia and the repetition of so much found in Col. and other Pauline letters. Paul is sending his last testament from Rome and re-reads the copies of letters previously sent. Differences from Paul are due to old age and the amanuensis.

This hypothesis however, has its difficulties. We do not know that the circular letter in several copies with blanks to be filled in was a known method in the first century, much less that it was Paul's, nor was Paul likely to have kept copies of his previous letters. The differences between Ephesians and the other Pauline letters are so great that they cannot be due either to old age or to the amanuensis. If they are due to an amanuensis he must have written without Paul's dictation or phrasing, and such an amanuensis must have been so important that he must have been mentioned. We have another circular letter written by Paul, Galatians; but Galatians is addressed to the churches of Galatia and to a concrete situation. Ephesians is without any concrete situation and has no address, so that some defenders of the Pauline authorship are driven to the conclusion that Paul wrote it primarily for his own satisfaction!

Against the Pauline authorship the arguments are decisive.

1. The relationship between Ephesians and Colossians.

(a) The use that Ephesians makes of Colossians, shows that Paul was not its author. Eph. makes very full use of Col. Thus 26.5% of

words in Eph. appear in Col. and 34% of words in Col. appear in Eph. This statement, however, gives no indication of the closeness and fullness of the parallels, which can be seen graphically in Moffatt (INT 375-381) or Mitton (Ep. Eph., App. 1). But the use Eph. makes of Col. is not such as Paul would make.

Passages from Col. are conflated (i.e. combined) with one another and with passages from other Pauline epistles, and this on a scale quite unknown in any other Pauline epistle. On the other hand passages from Eph. are never conflated with one another or with passages from other Pauline epistles in another Pauline epistle. Indeed conflation in the other Pauline epistles is rare and probably accidental. Mitton quotes two cases where Phil. appears to conflate passages from Rom., these are very slight and probably accidental; and if Phil. is earlier than Rom. they cannot be conflation.

Passages from Col. and other Pauline epistles of which *recurring* use is made in Eph. are the great Pauline passages which also impress the modern reader as they impressed the Paulinist writer of Eph. But in the other epistles it is the common, stock, Pauline phrases that occur, not the striking ones; because Paul is not writing under the impression made by his own great passages, but freely composing.

(b) Differences between Eph. and Col. show different authorship. Eph. 6.21-22 (29 words in Greek) is identical with Col. 4.7-8 except that Eph. has dropped "and fellow servant". Thus the two epistles, if written by Paul, must have been written at the same time as one another even within hours; for this identical passage means that the apostle was in an identical situation. Now this identical time for the two letters makes any difference between them in theology and the use of words impossible. But these differences exist. If Paul wrote Col. he cannot have written Ephesians.

There is a difference in the use of words. In Col. 1.20, 22 God *reconciles* all things in heaven and earth to himself through Christ, and especially the Colossians, alienated and enemies (1.21). In Eph. 2.13-18 Christ in his blood, not God, breaks down the middle wall of partition between Jew and gentile, i.e. reconciles Jew and gentile to one another and both in one body to God through the cross. It is only in these two passages that this verb for "reconcile" is used in the N.T. *Mystery* is differently used. In Col. 1.25-27 it is the word of God that is the mystery, that "Christ is among you (or, in you) (gentiles), the basis of your hope of glory". In Col. 2.2 if we follow Hort's emendation (the mystery that is in Christ), the meaning is the same, and so in Col. 4.3. In Eph. 3.3-6 the mystery is that the gentiles are fellow-heirs and fellow-partakers of the body of Christ (with the Jews). And in Col. the mystery is revealed to God's people, (the saints, holy ones 1.26), but Eph. 3.5 "to his holy apostles and prophets in (or, by) the Spirit. This shows an outlook different from that of Col. The officials of the church are becoming more important. "*Dispensation*" is differently used. In Col. 1.25 it means "task", "commission". In Eph. 1.10, it means God's ordering (of the world's government) and perhaps in 3.2 the meaning is similar, God's ordering, arranging. "*Fulness*"

in Col. 1.19, 2.9 is the full content of the divine nature which is found in Christ. In Eph. 3.19 Christians are to aspire to the fulness of God, and in 4.13 to the fulness of Christ, and whatever this means it is different from the meaning in Col.

There is further a difference of theological outlook. There is a new emphasis on the exaltation of Christ (cp. 4.9f.) and the fivefold use of the phrase "in the heavenly (places)", not elsewhere in Paul). Eph. is also more ecclesiastical than Paul; cp. 2.20 "(the church) built on the foundation of the apostles and prophets" and 3.5 "the mystery revealed to his holy apostles and prophets". In 3.10 God's wisdom is manifested to the heavenly powers through *the church*, 3.21 "unto him be the glory in *the church* and in Christ Jesus." There is a new sense of the one church and a new insistence on its unity (4.4). The only meaning for "church" in Eph. is the universal church; that meaning is found in Paul only in Col. 1. 18, 24. The emphasis on Christ's exaltation and on the development of the church in the life of the world replaces the earlier belief in the Second Advent (cp. Col. 3.4).

2. The relationship between Eph. and the other Pauline epistles generally.

(a) The vocabulary is different.

Goodspeed (INT 234) says that the element in the vocabulary not found in the nine genuine epistles is akin to that of Lk.-Acts, 1 Pet., Heb., Clem. Rom. There are 38 words in Eph. not occurring elsewhere in the N.T., and forty four other words not elsewhere in Paul (Moffatt INT 385-6). Ephesians speaks of the devil (4.27, 6.11) never of Satan; Paul of Satan (eight times), never of the devil.

(b) The style is different, reverberating and liturgical (Goodspeed) INT 234) or lyric (Moffatt INTL 387). It is unparalleled in Paul. There are ninety five genetical constructions in 155 verses, strange compounds, e.g. 4.16 R.V.m. "joint of the supply", 4.22 "lusts of deceit", unique employment of the preposition *ἐν* (=in), 125 times, and of *κατά*, long sentences with participial and relational constructions which often leave the sense indeterminate. This is quite unlike Paul's concrete straightforward style.

(c) Eph. shows literary acquaintance with all Paul's letters (Goodspeed INT p. 213. Paul never repeats himself as much as this. Indeed Eph. is a generalisation of Paulinism, and in Eph. 2.4-10 we have a general statement of Paul's doctrine of justification by faith, salvation replacing the Jewish idea of justification because Eph. will be read by a church now predominantly gentile; and in 4.4-6 a general statement of the great Christian verities with the significant omission, as in Hebrews, the Fourth Gospel and Revelation, of the Lord's Supper, pointing to a time when there was danger of the Lord's Supper being assimilated to pagan eating of the god (cp. Heb. 13.9-10 and Jno. 6.52,53).

(d) Eph. shows a later outlook than Paul's.

Thus in 2.20 the church is "built upon the foundation of the apostles and prophets"; in Rev. 21.14 the New Jerusalem has twelve foundations with the names of the twelve apostles upon them; in Paul there is only one foundation, Christ Jesus (1 Cor. 3.10-11).

The letter is addressed to the whole body of Christians. But these are gentiles like the writer (2.3), and Jewish Christians only come into view when the writer in thinking how in the church Paul has put the gentile on a level with the Jew (3.4-7). That is, the writer thinks of the church as predominantly gentile, with the circumcision controversy now become history. Circumcision is spoken of disparagingly in 2.11,12 and "the middle wall of partition" has been broken down, i.e. the sore dividing the Court of the Gentiles in the temple from the rest of the temple enclosure. This could hardly have been said before the destruction of the temple had happened and had almost extinguished the importance of Jewish Christianity.

Other signs that Eph. is later than Paul are the interest in hymnology (5.14) which has affinity with Lk. 1-2, Rev. and the Pastoral Epistles, the beginning of the appearance of the sects (4.14), and the insistence on the unity of the church which we do not find till, after Paul, persecution and error made it necessary.

DATE.

We have seen reason to believe that the epistle is post-Pauline and later than 70 A.D. As it probably shows literary acquaintance with Acts, especially Paul's speech at Mileus (Acts 20) (see Mitton, *Ep. Eph.* ch. xviii), it can hardly be earlier than 87. As known to Ig., Barn., Polycarp and probably Clem. Rom., it can hardly be later than 92.

THE AUTHOR.

The author knew Col. almost by heart, and used it as one who had pondered and treasured it for years. For its length Philemon is more used than any of the other eight Paulines, and Romans comes next. We may be sure that the author knowing Col. and Pm. so well comes from Asia, and it is this fact that has given Eph. its false Ephesian destination. Paul knew so many people at Ephesus that, had he written it to Ephesus, we should have had a list of personalia comparable with the list of Rom. 16, which is a letter to Eph.: but in Eph. there is none.

We may perhaps follow Goodspeed in thinking that the writer's knowledge of Col. and Pm. led him, guided by Acts, to collect and publish the Pauline epistles with Eph. as an introduction contributed by himself in Paul's name, the introduction presenting Paul's essential teaching in summary form, set free from the accidental circumstances in which it is embedded in the letters. He must have been in a key position, or Eph. would not have been successfully included with the Pauline epistles. Perhaps his inclusion of Pm.—held in slight regard in the early church—was due to some special connection of the author with the Onesimus of Pm. Goodspeed suggests that the Onesimus of Pm. is the same as Onesimus the bishop of Ephesus, and that he is the author. The inclusion of the passage from Col. 4.7-8 in Eph. stopping just short, as it does, of the mention of Onesimus in Col. 4.9 is perhaps Onesimus' signature to his work. Mitton thinks that the mention of Tychicus in Paul's own words, is because Tychicus, now an old man, approved of the writer's work.

THE EPISTLE TO THE PHILIPPIANS

AUTHENTICITY.

The letter seems known to Ignatius (Philad. 8=Phil. 2.3), Polycarp (9.2,12.3) uses its language and says (ch. 3) that Paul wrote *a* letter to the Philippians (so Lightfoot for *ἐπιστολὰς*) and regarded them as his letters (cp. 2 Cor. 3.2) and boasted of them in all those churches which then knew God(11)—(he is referring to 2 Th. 1.4). There is a clear reference to Ph. 3.20 in the Epistle to Diognetus 5.9 (c. 150 A.D.). Ph. is included in Marcion's canon (c. 140 A.D.) and in the Muratorian Canon (c. 170 A.D.), while Irenaeus (c. 170 A.D.) has unequivocal coincidences of language and certainly knew it. As far as we know its genuineness was never questioned in early times.

The internal evidence agrees with the external. Moffatt INT¹ 170 notices four grounds on which its authenticity was challenged in the nineteenth century, but it seems unchallenged today. It is a letter that none but Paul could write.

PLACE OF ORIGIN AND DATE.

Several places of origin and dates have been suggested.

1. *Caesarea*, during Paul's imprisonment there for two years (A. 24.27). Moffatt (INT¹ 169) mentions a number of scholars who have supported this hypothesis which he rejects, as do T. W. Manson (J. Ryl. Bulletin Apl. 1939) and Duncan (E.T. 43.7), the two latter without discussion. *Caesarea* has been suggested by the mention of the praetorian guard in Ph. 1.13, A.23.35 (Herod's palace). But the word (*πραιτώριον*) means the official residence of the procurator in any city, not merely Jerusalem. It is the Residency or Government House.

2. *Rome* is the traditional place of origin of Ph. (e.g. Lightfoot, Zahn, Moffatt), the letter being grouped with Eph. Col. Pm. and *πραιτώριον* being interpreted of the praetorian guard at Rome, the soldiers of which would be Paul's guards. This position has been supported by calling attention to the fact that in 2 Ti. 4.6—and P. N. Harrison regards this verse as a genuine fragment of Paul's last letter from prison at Rome—we have "offered" (*σπένδομαι*) and "departure" (*ἀνάλυσις*) and elsewhere these words occur in Paul only in Ph. 2.17 (offered) and 1.23 (depart *ἀναλύω*), the inference being that the two letters date from the same approximate time. This however, is not conclusive, for

(a) it is not certain that 2 Ti. 4.6 is a genuine fragment. Easton (Past. Epp. 77) argues against it, though he leaves the question open, and T. W. Manson (Companion 120) says it is difficult to imagine genuine fragments fitted into a pseudonymous work.

(b) if 2 Ti. 4.6 be genuine we may take it that Paul might use the

same metaphors at different periods, (σπένδομαι, poured out as a drink offering, and ἀναλίω (-σις) set sail) for imminent death. There were other occasions when death stared him in the face (cp. 2 Co. 1.8-9) indeed many, (2 Co. 11. 23, in deaths oft).

(c) the tone of Ph. is different from the other imprisonment epistles. It is freer and does not stress the great church like Eph. and Col.

Duncan (Ephesian Ministry 1929) following suggestions by Deissmann has worked out an elaborate theory of three imprisonments in or near

3. *Ephesus*, in the first of which Ph. was written. The most telling argument that Duncan has against Rome is that Epaphroditus' sickness as mentioned in Ph. 2.26 requires five journeys between Philippi and Rome to have been made and three others to be contemplated, and the journey was long and expensive, while Ephesus was much nearer Philippi, the journey not taking much more than a week. Another telling argument is that the close parallel between A. 19.21-22, where Paul proposes to follow Timothy and Erastus into Macedonia and 1 Co. 4.17,19, 16.10, 5, Ph. 2.19-24 show that Ph. issues from Ephesus, the place of origin of 1 Co., while the fact that the plans of Ph. are the same as, though less developed than those of 1 Co. (which plans we see carried out in 2 Co. 1-2). shows that Ph. precedes 1 Co. A further argument is that Ph. 2.12 favours the view that Paul had only once been at Philippi, whereas, when imprisoned at Rome, he had been there at least twice more.

T. W. Manson in Rylands Library Bulletin, April 1939, argues that though written from Ephesus, Philippians was not written from prison, that Ph. 2.17 does not at all necessarily mean that Paul was in prison and in danger of death. The careful and conscious parallelism really means that like experiences in the Philippians and in himself call for like reactions. And, we may add, the close connection he makes between his own sufferings and theirs, so that his death would only be the libation on their sacrifices, point to a time when the incidents of A. 16 were fresh in the memory of both, and so, certainly not to Rome. Then the mention of bonds and defence of the gospel in 1.7, 12-26, is best explained by Paul's trial before Gallio at Corinth (A. 18. 12-17). The outcome of that trial had showed not only to all in the Residency at Corinth, but to everyone else, that the Roman state had no quarrel with Paul's activities, and had emboldened Christians at Corinth to preach the gospel. Some did this in such a way as to raise up affliction to him by means of the imprisonment he had experienced, i.e. Jewish Christians called attention to the odium Paul's preaching had stirred up among the Jews and the collision with the Roman authorities it had led to, and so sought to discredit him by means of the Gallio incident. He quite realises that he carries his life in his hand, but is confident that in God's providence the Philippians' need for his guidance will result in his being spared (1.25)—another count against Rome, for A. 20.15 shows that years before he came to Rome he had put his work in the East behind him and turned West (cp. A. 19.21, R. 15. 23f). The "affliction" of 4.14 is really explained by the next verse, where the Ph. had sent a contribution to him when he left Macedonia (A. 17.14-15)

and other contributions when he was at Thessalonica, i.e. it was insufficiency of means not imprisonment.

We have seen by a comparison of 1 Cor. 4.17, 19, 16.10,5 with Ph. 2.19-24 (cp. A. 19.21-22) that Ph. antedates 1 Cor. This is confirmed by the fact that the Palestine Relief Fund is not mentioned in Ph. In 1 Cor. 16. 1-4 we see that it was then in an advanced stage. 2. Cor. 8.1-5 shows that the Philippians contributed with great liberality to this fund. While it is true that Paul, in thanking the Philippians for their contribution to him personally, could not have commended to them a new fund, yet, had the fund already been launched, he must have commended their alacrity to contribute. Thus Ph. must be put well before 1 Cor. in the earlier part of the Ephesian ministry, which Manson (Comp. 102) dates 54-57 A.D.).

INTEGRITY.

There have been attempts to find more than one letter in our Ph. Moffatt (INT ¹175) mentions Heinrichs and Paulus who regarded 1.1-3.1, 4.21-23 as intended for the local church, while 3.2-4.20 was addressed to the officials at Philippi or to a circle of Paul's friends there. Goodspeed makes the same division, but regards 3.2-4.20 as a letter of thanks and 1.1-3.1, 4.21-23 as a later letter. The abrupt opening of the letter of thanks with "Beware of the dogs" (3.2) is due to the suppression of the salutation of the letter when it was combined with the other, and is comparable to the opening of Gal.—cp. Gal. 1.7. Nevertheless it is a strange letter of thanks which begins, even after a formal opening with "Beware of the dogs". Hausrath and Bacon regard 3-4 as earlier than 1-2; Ewald thought 3.1-4.1, 4.2-23 were two postscripts. Moffatt regards the letter as a unity, and the abrupt incoherence of 3.2 with 3.1 can be explained by the supposition that in writing 3.1 Paul was intending to write another exhortation to unity (cp. 2.1-5)—which indeed he does in 4.1-4—but was interrupted. During the interval between writing 3.1 and 3.2 he received news that the success of his second missionary journey had provoked the Jewish extremists in the church at Jerusalem to attack his Galatian churches in his rear. We may even imagine the news being brought to Paul while he was writing Philippians. He would stop, listen, fulminate and discuss. When next he turned to his letter, perhaps without leaving his seat, he could think of nothing but this attack. These emissaries would soon be at Philippi. "Beware of the dogs" was naturally the next thing he wrote. This attack had not been possible earlier because Paul had been accompanied on the second missionary journey by Silas bearing the Jerusalem letter stating that all that was required of Gentile Christians was a kosher table, so as not to break table fellowship with Jewish Christians (cp. Manson J. R. L. Bulletin Apl. 1940).

THE OCCASION.

Some considerable time (A. 18.18) after being vindicated by Gallio's action at Corinth, Paul returned via Ephesus to Jerusalem and Antioch, and then pursued his third missionary journey—to Ephesus. He had

received more than one gift of funds from the Philippians when he was at Thessalonica (Ph. 4.16) and, when he went on to Athens and Corinth, other gifts from them followed him (4.15). While he was travelling from Corinth to Ephesus and the East and during his third missionary journey through Asia Minor to Ephesus, they could not help him (4.10), but now that he was somewhat settled in Ephesus they sent a gift by Epaphroditus (4.18). The letter acknowledges the gift with grateful thanks (4.18). Epaphroditus its bearer (2.25) has been dangerously ill since he arrived at Ephesus. News of his illness had reached his friends at Philippi and had caused them anxiety of which Paul and Epaphroditus had heard at Ephesus (2.26). This led Epaphroditus to desire to return to Philippi and Paul to send him as the bearer of his somewhat belated letter of thanks. Why Paul did not send his letter of thanks by the one who carried the news of Epaphroditus' illness to Philippi we cannot tell; perhaps—and the phrase “ye had *heard*” (2.26) favours this—it was some chance non-Christian traveller who carried the news. Of course Goodspeed's idea that 3.2-4.20 is the letter of thanks and 1.1-3.1, 4.21-23 is a later letter sent by Epaphroditus meets this difficulty; but a letter of thanks that begins, even after a salutation, with “Beware of the dogs” (3.2), is surely impossible.

Paul then sends the letter by Epaphroditus. In it he tells the Philippians (2.19) that he intends to send Timothy to them shortly and later himself to follow (2.24). We see this journey of Timothy actually taken in 1 Co. 4.17, 16.10, and evidently it was concerned with Palestine Relief Fund business (1 Co. 16. 1-5. 2 Co. 8.1ff). That business is not mentioned in Ph. perhaps because Paul had not yet formed plans for it.

THE CONTENTS.

While nothing could be freer or more cordial than the letter to the Philippians—Bengel says “The sum of the epistle is, “I rejoice, rejoice ye,” yet Paul fears that faction may enter the church. Hence there is much insistence on the *unity of the church*, with condemnation of those who would break it both in 1 Co. and in Ph. In Ph. 1.15-17 we are told of factions preaching at Corinth, and in 1 Co. 1.12f, 3.1-23 Paul condemns the factions there and insists on the one foundation, Christ (1 Co. 3.11) perhaps in answer to Jewish Christians working against Paul there and relying on the name of Peter whom they will have claimed as the foundation (Mt. 16.18). For Chloe's people may have come to Ephesus (1 Co. 1.11) and told him of these factions before Ph. was written. So in Ph. 1.1 the letter is very expressly addressed to the whole church including the superintendents and servants (bishops and deacons). Similarly 1.4, 7, 8 (you all), 1.27 (in one spirit, with one soul), 2.14 (without murmurings and disputings), while we have the elaborate exhortation to unity in 2.1-4 enforced by Christ's own example, which exhortation Paul was about to repeat after 3.1 when he was interrupted, and which he does take up again in 4.2f.

The news from Corinth had made Paul realise that there was a movement in the Jewish wing of the church against him and his gospel. At first this movement had used James' name (Gal. 2.12), now it was

using Peter's (1. Co 1.12). When Paul wrote Ph. and again when he wrote 1 Co. he did not fully realise its seriousness, but by the time he wrote 2 Co. 10-13 he had reason to fear the defection and ruin of the whole Corinthian church, and he lays about him with all his force.

The Person of Christ.

In 2.5-11 Paul introduces incidentally and merely to illustrate what ought to be the temper of the church a rhythmical passage of great power and depth, perhaps a hymn of his own composition, on how Christ stooped from heaven to earth and the cross, and how God has given him the name supreme. Moffatt calls attention to the balance of the clauses in this passage and the reiteration of the same word in the same or successive clauses. In this passage we have a very high doctrine of the person of Christ, and 2.6 negatives any adoptionist idea that might have been gathered from 2.9-10. It is no mere man raised by his faithfulness to God's throne.

Paul's mysticism.

In 3.7-11 we have Paul's ethico-mystical idea of union with Christ more as an experience and more briefly stated than in R. 6.1-11. Paul has counted everything well lost to gain an intimate knowledge of Christ (3.8), losing his own legal righteousness and gaining the righteousness that comes through faith, "the aim and employment" of which (Alford) "is to experience the sufferings and death of Christ, that the power of his resurrection too may be experienced here and now in suffering and service and hereafter in glory." What Paul is saying here is that God's act in Christ and his cross when apprehended, strikes from us all idea of merit, and substitutes such loving trust in his goodness that we are assimilated to all the loving suffering service of our Lord, who has displaced our self as the centre of our life, thus giving us an eternal life that survives the grave. Here Justification is mentioned incidentally (not having my own righteousness etc.), but as Paul was a self-righteous Pharisee when he was converted, it must be the root from which the mystical theory has sprung.

Eschatology.

The eschatology of Ph. is similar to that of Thes. and 1 Co. In 2 Thes. Paul corrects the idea that the Parousia of Jesus is imminent by showing that first there must be the parousia of the Lawless One, and that for the present this latter is held back. When he finds that this letter has caused alarm and despondency because the Thessalonians fear that those who have died before Christ's Parousia have perished, he shows in 1 Thes. that the dead in Christ will be raised at the Parousia to join the living Christians in greeting Christ in the air. The situation at Corinth was only slightly different. Christ's resurrection was not denied; that he had not suffered corruption, being raised on the third day (contrast J. 11.39) was the probable reason. But how could the dead in Christ rise when their bodies had perished? Paul's answer is that the earthly body is transformed into the spiritual body, and that this is only in line with the miracle of the springing seed (1 Co. 15.36-38).

(Paul seems to have dropped the parousia of the Lawless One.) Similarly in Ph. 3.21 the Christian's natural body will be changed to share the nature of Christ's glorious body at the Parousia, when he will bring the universe and all under his control.

Before the Parousia, however, there is the reign of Christ in which his enemies are progressively subdued (1 Co. 15.25, Ph. 2.9-11) and on earth the heavenly citizenship of his people (Ph. 3.20) in which God carries on his work in his people till the Parousia (Ph. 1.6, cp. 1 Co. 15.58).

THE EPISTLE TO THE COLOSSIANS

GENUINENESS.

The coincidences with Col. found in Clem. Rom. and Barnabas are dubious. Ignatius (Smyrn. 1.2) seems to have known Col. 2.14 (nailed it to the cross), and Ignatius' practice of confining his use of *sundoulos* (fellow-slave) to deacons may be a reflection of Col. 1.7, 4.7. But Marcion's inclusion of Col. in his canon shows that it was known at Rome before 150 A.D. It is definitely quoted by Irenaeus, Tertullian, Clement of Alexandria, and included in the Muratorian Canon. Thus its external attestation is good.

Nothing of weight can be said against its genuineness on account of vocabulary (see Moffatt, INT. 154-5). The style is lofty and slower than Paul's other letters, and its clauses are not so frequently linked by particles of inference (then, therefore). This could be accounted for variously. If from Rome it may be attributed to years of imprisonment; or if, with T. W. Manson we regard it as inspired by Hebrews, Apollos' letter to the Colossians, to the style of Hebrews; if from Ephesus, to the influence of the language used by the theosophists at Colossae.

Objections to the genuineness of Colossians on the ground that the epistle shows a higher doctrine of Christ than we meet elsewhere in Paul, can be met by noticing that the supremacy and creatorship of Christ (Col. 1.16ff) are clearly stated in 1 Cor. 8.6 and Ph. 2.5ff., the only advance on which in Col. is in elaboration, not substance. In Col. Paul is merely elaborating what had long been in his thought. And the doctrines he is combating must have influenced his language.

Further, if the epistle to the Ephesians, as we have sought to show, is not by Paul, but by a writer who had soaked his mind in Paul's letters and, especially, in Colossians, that furnishes us with a strong argument for the genuineness of Colossians. It is only genuine work that is admired, studied and reproduced.

OCCASION.

In Colossians Paul is writing to a church he had not founded himself (2.1), but which had been founded by one of his helpers, Epaphras (1.7), presumably while he (Paul) was engaged at Ephesus (Acts 19.1ff.). Epaphras had probably founded also the other churches in the Lycus valley, Laodicea and Hierapolis (4.13). Epaphras seems to have come to Ephesus for help from Paul against a theosophy which was invading the Colossian and Laodicean churches, and to have been seized and imprisoned along with Paul and Aristarchus (4.10, Pm.23). The letter was sent by Tychicus (4.7) accompanied by Onesimus, Philemon's fugitive slave who has come under Paul's influence while the latter was in prison and has become a Christian (Pm. 10), and whom Paul is sending back to his master with a letter to ensure his reception as a Christian brother,

not a runaway slave. The letter to the Colossian church deals with the theosophy and with the complaint that Paul was neglecting to give necessary instruction about the higher life open to his churches, and it is to be exchanged for "the letter from Laodicea" (4.16), i.e. Philemon (see Intro. to Philemon), so that both letters are to be read by both churches. The purpose of this is to ensure that the Laodiceans as well as the Colossians are armed against the theosophy, and that the Colossians as well as the Laodiceans are to see that Paul's plea for brotherly treatment for Onesimus is not ignored.

THE FALSE TEACHING AT COLOSSAE.

There can be no doubt that, at least partly, the false teaching was Jewish, for we have mention of restrictions on food and drink (2.16, 21), annual feasts, monthly new moon celebrations and weekly sabbaths (2.16-17), circumcision (2.11), also "the bond in ordinances which was against us, (2.14), and "a shadow of the good things to come" (2.17). But 2.18 is usually interpreted of angel worship, and this is certainly not a Jewish characteristic. Lukyn Williams (Camb. Gk. Test. Intro. ch. iv) gives the question a thorough examination, and having to admit (p. xxxi) that there is almost no evidence of the worship of angels being recognised in early times by thoughtful Jews, is obliged to fall back on supposed special conditions in the Lycus valley as the cause of Jewish angel worship. Zahn, however, takes "worship of angels" as subjective genitive, so that we should translate, "Let no one condemn you at will as regards angelic fasting and worship". Had angels been worshipped Paul would have condemned the worship much more severely than as conceit (2.18 "inanely swollen with his unchristian ideas"), and would not have omitted the object of worship, angels, in 2.23, where the worship is not described as idolatrous but merely as self appointed. The false teaching comes from within the church (not holding fast the head 2.19) and is that of some Jewish Christian (note the singular throughout 2.16-19) or Jewish Christians who take up a position of superiority over their gentile brethren on the ground of observing times and seasons, circumcision and abstention from certain foods and drinks (2.16,21). Fasting (R. V. humility) is associated with this self-appointed worship in both 2.18 and 2.23, and in the latter verse with unsparing treatment of the body. Lightfoot regards the false teaching as similar to Essenism, which, as far as we know, was confined to the Jordan valley. He does not mean, however, that in Colossae there was Essene influence, but that a similar Jewish tendency was making itself felt in Colossae. Keim quoted by Moffatt (ERE v. 400a) says "To be set free from matter was the grand problem of Essenism", That would explain the "angelic fasting and worship", intended to induce visions (2.18), and also the "human precepts and teachings" (2.22) about things to avoid. The holiness that the Colossians were being exhorted to seek was this spirituality attained through ascetic rules which lifted them on to the plane of the angels.

Now we can understand Paul's answer. After the salutation he begins with a prayer. First there is thanksgiving for the fact that the

gospel reached them through Epaphras, Paul's own representative, and had borne such good fruit in their lives before they heard the false teaching, and that it abides with them still (1.3-8). Then Paul prays that they may have full spiritual knowledge resulting in a fruitful Christian life and thankfulness to God for their emancipation from the tyranny of Darkness (1.9-14). The note struck here more than once is that they had all they needed in Christ before the so-called higher life was brought to their notice.

Emancipated from the tyranny of Darkness with its Thrones, Lords, Rulers and Authorities and translated into the kingdom of God's beloved Son, the creator of all things including these spiritual potentates, they have no need, through ascetic practises, to seek a deliverance they already have. Thus as Zahn (INT. E.T. I. 467) points out, 1.14-23 "is not a speculative outburst more or less relevant, but in every particular is determined by opposition to this unwholesome teaching about sanctification and the dualistic view of the world underlying it, and is designed to remind the readers of the common principles of the Christian faith." Their emancipation by faith in Christ will bring them full acceptance with God and all holiness (1.21-23). That 1.18-20 is a rabbinical exposition of "In the beginning", the first word in Genesis, is seen to be natural when we remember that the false teachers are Jewish Christians.

It would seem that Paul was criticised as not giving advanced Christian teaching that would lead on to perfection. He was merely an evangelist (1.23, minister of the gospel). He claims that he is imprisoned for Christ *and the Church*, of which he is a divinely commissioned servant, commissioned to build up the church with advanced knowledge, not merely a travelling evangelist (1.25). It is in this knowledge, that Christ is present among the gentiles of the church, not in theosophy, that treasures of knowledge and wisdom are to be found, and this knowledge he labours to apply to make them mature in Christ (1.24-29). He is striving with all his might that the Colossians, Laodiceans and the churches he has not been able to visit, may have full grasp of the open secret in Christ. They must not be deceived by those who assert the contrary. (2.1-5).

In 2.6-19 we have the main theme of the epistle. The apostle exhorts his readers to maintain their original faith in Christ, strengthened with abundant thankfulness to God (2.6-7), and to beware of a theosophy that lacks Christ as its basis (2.8), for in Christ the full content of God's nature has its permanent home and they have found in him life's fulfilment (2.9-10). In Christ they are delivered from the angelic rulers (2.10), and have, by dying with Christ in baptism, undergone a more searching circumcision than any now offered (2.11), and have been raised by faith to a new life (2.12), through God's forgiveness (2.13). On Christ's cross was nailed up as cancelled the bond with its decrees which the Jews had entered into by the Law, and God stripped from himself the angelic rulers, the ministers of the Law (cp. Gal. 3.19, Acts 7.53) who had obscured his real nature, and led them captive in his triumphal train of holy love in Christ (2.13-15). In seeking to impose these ordinances the theosophists have abandoned Christ the Head,

from whom the Church derives its life. They are inanely swollen with unchristian ideas ; their rules are merely the world's childish ways and their asceticism merely *appears* to curb the lower nature (2.16-23) Having been raised from the dead with Christ they must seek the things in the spiritual world where *Christ* is 3.1-4. The Christian discipline (askesis) is a working out of the implications of dying with Christ in baptism, that is leaving off the gross sins of heathenism (3.5-7) and also the sins of tongue and temper, inconsistent with the new humanity in Christ. In Christ the Jew cannot—though the Jewish theosophists do—claim any superiority over the gentile, and circumcision ceases to count (3. 8-11). It is, further, clothing themselves with all the Christian graces, with mutual forgiveness inspired by the Lord's forgiveness, and with love as the girdle holding all the graces in position and making the Christian character complete (3.12-15), so that peace is umpire among them. They must make the gospel message, not some esoteric teaching, their own, cultivate intelligent thanksgiving and live as Christ's representatives (3. 16-17). Then follow sections working out the Christian discipline for wives, husbands, fathers, slaves, masters—these disproportionately long because of Onesimus (3.18-4.6)—and the Colossians generally.

The rest of the epistle contains nothing germane to the false teaching except that Paul makes clear that he and his helpers are intensely interested in the spiritual welfare of the Colossians, thus answering still further the insinuation that he cared little for their Christian maturity.

PLACE OF ORIGIN AND DATE.

It has been usual to date this epistle from the Roman imprisonment. T. W. Manson in. "The Problem of the Epistle to the Hebrews" (John Rylands Lib. Bulln. Sept. 1949) and in his "Companion" adheres to this date and even regards Colossians as influenced by Hebrews, which he describes as Apollos' letter to the Colossians. There are, however, great difficulties in regarding Col. as written from Rome.

1. How is it that so many of Paul's friends have migrated to Rome ? In Col. we have Timothy, Tychicus, Epaphras, Demas in addition to the two, Luke and Aristarchus, who, Acts informs us, accompanied him to Rome. It was a long and costly journey from the East.

2. Paul expects shortly to be able to journey to Colossae and asks Philemon (22) to prepare a lodging for him. Zahn (INT. E.T. I. 454) regards this as a humorous request by Paul who had no expectation of a quick release and no intention of turning East again ; and that it merely means, You can reckon on my seeing for myself that Onesimus gets proper treatment. That, however, is surely reading too much into the phrase, necessary perhaps if we are obliged to adhere to Rome as the place of origin, but really a strong argument against it. When Paul contemplates going to Rome he contemplates having finished his work in the East and being free to go further West to Spain (Rom. 15. 22-24). It would be very natural for him, however, if he heard of the trouble in the Lycus valley while he was in prison in Ephesus, to plan to go there as soon as possible.

Caesrea is a possible alternative, and is not open to the objection that if he went to Colossae from Caesarea he would be turning his back on his plan for the West. Also Aristarchus and Luke would be with him (Acts. 27.2). Possibly Timothy and Tychicus were there for they are mentioned in A. 20.4 as accompanying Paul towards Jerusalem on his journey from Macedonia. In favour also is the slower movement of Paul's Greek in Col. ; He has been slowed down by years in prison.

The most probable place, however, is perhaps Ephesus. 2 Cor. 11, especially 11.23 shows that Acts passes somewhat lightly over Paul's sufferings, while 1 Cor. 15.32 shows that we do not know what happened at Ephesus. Duncan (St. Paul's Ephesian Ministry p. 298) has three crises at Ephesus and puts Col. and Pm. in 55 A.D. in the second crisis and following the Demetrius riot. Aristarchus had figured in the riot (A.19. 29 cp. Col. 4.10, " fellow prisoner ") and we can imagine Epaphras being seized too (Pm. 23). The favourable attitude of the Asiarchs (A. 19. 31) might mean that the imprisonment was no more than a gesture for peace and partly intended to safeguard Paul. Under such circumstances we can understand the number of his friends named in the letters as near him, his hope of speedy release and his request for a lodging (Pm. 22). His meeting with Onesimus is more likely in Ephesus than Rome. The slower movement of the Greek in Col. will be due to Paul's being influenced by the language of the theosophists he is answering.

THE EPISTLES TO THE THESSALONIANS

AUTHENTICITY.

There was never any doubt about the authenticity of these two letters before the Tübingen school of German critics in the first half of the nineteenth century. They were in the canon Marcion used and so must have been generally accepted early in the second century. They are both in the Muratorian Canon at the end of the second century, and while Irenaeus is the first to quote them by name, Ignatius (c. 115) and Polycarp and Justin seem to have known II Thessalonians.

DATE AND PLACE OF WRITING.

The two Thessalonian letters were written on St. Paul's Second Missionary Journey. Expelled successively from Thessalonica and Beroea by the machinations of the Jews (Acts 17.5, 10, 13-15), Paul is brought by the Macedonian brethren to Athens, where he is rejoined by Silas, who had been left at Beroea, and Timothy, who had remained at Thessalonica (A. 17.15). From Athens, as soon as they arrived (I Thes. 2.17-3.2), Paul sent Timothy to Thessalonica with II Thes. If, as seems likely, we are to regard the plural "we" in I. 3.1 as merely editorial, Silas accompanied Timothy to Macedonia, going back to Beroea, or perhaps further back to Philippi (Ph. 4.15). If Silas accompanied Timothy they would return together to Paul at Corinth, Timothy bringing news and questions from Thessalonica to which Paul replied in I Thes., which he then despatched by Timothy from Corinth (A.18.5). Acts here compresses the three journeys of Timothy (and ? Silas) from Macedonia to Athens, Athens to Macedonia, Macedonia to Corinth, into one journey, Macedonia to Corinth (A. 17.15, 18.5). We shall not be far out if we place II Thes. late in 49 and I Thes. early in 50 A.D. (Manson : Companion to the Bible 102).

THE THESSALONIAN CHURCH.

The only reference to the Thessalonian church in the N.T., apart from the two letters to it, is A. 17.1-13, though reference is made to two members of it in A. 20.4 (Aristarchus and Secundus being the two Thessalonian delegates accompanying Paul to Jerusalem with the Palestine Relief Fund, and (27.2) Aristarchus accompanying Paul on his voyage to Rome). In A. 17.1-13 we learn that Paul and Silas were sent away from Philippi after imprisonment there (A. 16.40) and came to Thessalonica (17.1). They began there work in the synagogue, proving from the O.T. that Jesus was the Messiah or Christ. The result of three week's work was that some Jews and many gentiles associated with the synagogue worship, including a considerable number of ladies of position, joined the apostles. Both the B and the D texts in 17.4

agree in saying that those who joined the apostles were mostly gentiles. Acts must be understood to mean that the preliminary work in the synagogue lasted three weeks ; much more time, passed over by Acts must have been spent in organising and instructing this predominantly gentile church before the crisis (A. 17.5) came through Jewish opposition. Paul's host, Jason (17.9) was bound over, probably not to harbour Paul, and Paul had to leave the city (17.10).

If, as Acts says, the church was predominantly gentile, we need not be surprised that Paul has nothing to say in his letters to the Jewish members alone. Indeed it is possible that they were involved in the jealousy mentioned in 17.5, and had left him. It was one thing to have a Jewish-Christian church with Jesus as Messiah to which gentiles were admitted by circumcision, and quite another to have a predominantly gentile church in which adherence to Jesus by baptism was the only qualification for admission and Jewish precedence disappeared. Whether there were Jewish members in the church or not it was predominantly gentile. Thus there is no need for Harnack's hypothesis that II Thes. was addressed to the Jewish church and I Thes. to the gentile church. Such a division would be as much against Paul's practice as his principles. Even if the reading "first fruit" in II.2.13 instead of "from eternity" (lit. from the beginning) be adopted, Harnack's deduction that this best fits a Jewish church, as its members were first gathered, and from the synagogue, is unnecessary. As Milligan (Com. p. 106) remarks, the "word might fairly be applied to the Thessalonians as the first-fruits of Macedonia, seeing that their conversion followed that of the Philippians by only a few weeks, and was attended by such striking results."

THE PRIORITY OF II THESSALONIANS.

The fact that I Thes. precedes II Thes. in the order of the books proves nothing for the priority of authorship. It is due to the fact it is longer. So I Tim. precedes II Tim. and Titus though it is probably the latest of the three, and II Cor. 1-9 though later, precedes II Cor. 10-13, simply because it is longer.

There is nothing in II Thes. which refers to I Thes. II Thes. 2.2 is not a reference to a previous letter, but should be translated, "either by a prophetic utterance or a reasoned discourse or by a letter as though we had made the statement that the day of the Lord is here". "Letter" is mentioned because Paul wishes to cover every possible kind of communication, and he may be thinking of possible letters from Corinth misrepresenting his teaching, even if written in good faith. As Zahn (I.N.T., E.T. 234-5, n2) remarks there is nothing like Jas. 5.3, 5, 8, 9, I J.2. 18 in I Thes. that could be construed as teaching the imminence of the Parousia.

It is in 2 Thes. 3.11 that Paul first "hears" of the disorderly or idlers, and gives directions as to how they are to be treated. In I Thes. 4.11 there is a reference to them which would be unintelligible without what is said in 2 Thes. 3.6-15, while I Thes. 5.14 returns to the same subject.

In 2 Thes. 1.5-6 the Thessalonians are suffering persecution and this

the persecution is a thing of the past (I. 3.4), and Paul recalls how, at the beginning, they became imitators of the Lord and of the apostle by welcoming the Word with joy though it brought serious persecution, so that now Christians everywhere realise what a triumph grace has won among them (I. 1.6-10).

The cordial relations between the apostle and the Thessalonians.

Cordial relations are reflected in many places in the two letters. The Thessalonians were Thracians rather than Greeks, and more loving and human than the Corinthians and the Achaeans, and without their restless intellectual curiosity (cp. A. 17.21). Paul praises their steadfastness (II. 1.4) and urges them to continue to observe the oral instructions he gave when with them and the directions contained in the letter he now sends (II. 2.15-16). In I. 3.8 Paul is overjoyed at their continued steadfastness. Timothy has just returned (3.6) with the good news, and it has brought new life to the apostle (3.8). But the loving confidence Paul has in them is expressed also in II. 2.13-14 and in II. 3.1-5 where he asks for their prayers in his own dangers. And the later letter, I Thes., is full of expressions of confidence. He thanks God for their faith's activity, their love's toil and their endurance inspired by their hope of salvation in Jesus (I. 1.3); they have become a pattern to all believers in Macedonia and Achaia (I. 1.7-9). In I. 2. 1-12 the apostle speaks of his own disinterested conduct at Thessalonica and lovingly reminds them how he had mothered them like a nurse (I. 2.7), giving not only the gospel to them but his own self, and by self support refraining from burdening them (I. 2.8-9). Probably we must see here his answer to charges that had been made against him at Thessalonica reported by Timothy when he returned after delivering the first letter (2 Thes.). These charges cannot have been made within the church; Paul is too cordial for that. They must have come from the same Jewish opposition that had secured his banishment. Persecution had been succeeded by calumny. The Thessalonians know how sincere (I. 2.5-6) a father in God (I. 2.11-12) he had been to them. Consequently he was very anxious to visit them (I. 2.17-18) for they are his crown to boast of at the Parousia (I. 2.19-20) but, prevented, sent Timothy from Athens (I. 3.2) conveying 2 Thes. to steady them in their troubles. Timothy had returned with news of their steadfastness and continuing love, and this is new life to Paul (I. 3.6-8).

Sexual Vice, (I. 4.1-8)

By the time Timothy returned to Corinth after carrying 2 Thes. the state of the church at Thessalonica was clearer. That is one reason why the later letter is longer. And one of the points that had emerged by this time was that the members of that church were not altogether free from the gentle vices in which they had seen no harm before their conversion. Paul admits that on the whole they were obeying his previous teaching on purity (I. 4.1) but evidently some were not. He points out that this laxity is contrary to God's calling to holiness and the gift of the Holy Spirit (I. 4.8).

gives rise to the semi-lyrical passage which looks forward to God's turning the tables on the persecutors, (1.6-10). Paul is still greatly disturbed by the persecution which has banished him from promising work and threatens his converts' stability. In I Thes. 2.14 the persecution in is the past and is more calmly regarded.

The teaching about the Parousia of Christ is more intelligible if I Thes. follows 2 Thes. In II.2.1-12 the Thessalonians are urged not to be disturbed by the idea that the Parousia is upon them, an idea which had led to the idleness Paul complains of. Christ's Parousia will not occur before the Parousia ("coming" II.2.9) of the Lawless One, who, for the present cannot appear because of the restraining power. Paul's having spoken in II of the non-immediacy of Christ's Parousia (coming) led to the difficulty which Timothy reported (I.3.6) and Paul dealt with in I.4.15-18. Those who die before the Parousia have not perished but will rise from the dead before, with the living, they are caught up in clouds to meet and greet Christ.

A further point in favour of the priority of II is that the attention Paul calls to his signature as guaranteeing that the letter is by him (II.3.17) is more natural in a first letter.

Milligan (Com. p. xxxix) says of I.2.17-3.6 that it "could hardly have been written by Paul if he had previously addressed a letter to the Thessalonians. Really, however, the sequence 3.5,6 shows that a previous letter had been sent. In 3.5 Paul speaks of Timothy's journey from Athens; in 3.6 of Timothy's return from Thessalonians. 3.6 is naturally subsequent to 3.5 even if *ἀπρὸς* (even now) does not actually exclude any other view. Then I Thes. was not carried on the journey mentioned in 3.5, for 3.6 also precedes the sending of I Thes. There was then a journey by Timothy to and from Macedonia before I Thes. was written.

CHARACTER AND CONTENTS OF THE TWO LETTERS.

These two letters, the earliest of Paul's that have come down to us, are the simplest and least theological. They are largely concerned with the relations, personal and pastoral, between the apostle and the church, and a study of the subjects he deals with affords insight both into his mind and character and that of the church.

Persecution.

Persecution raised by the Jews had brought his work at Thessalonica to a stop, and given him reason to fear that its pressure and the calumnies that accompanied it might destroy the work he had done. The apostle's anxiety was greatly relieved when Timothy came down from Macedonia with the news that the Thessalonians were standing firm, and Paul begins 2 Thes., which he sent off by Timothy immediately, with his congratulations on their steadfastness. He boasts to other churches of their steadfast faith under persecution (1.4). This faith promises them glory at the Parousia when their persecutors will suffer eternal destruction, banished from the presence of the Lord. This persecution is active at the time Paul is writing (1.6). When, later, I Thes. is despatched,

Doctrine.

The theology of these two epistles is simple. The reason is not that Paul has not yet thought things out, but that he is addressing a simple working class church and is concerned with practical problems. Nevertheless when read with attention the letters reveal all the great Christian truths not far below the surface.

God in contrast with heathen idols is living and real (I. 1.10) and is Father. The Church is in him and in the Lord Jesus Christ (II. 1.1, I. 1.1). It is he that has given the Thessalonians their call (II. 1.1) and it is he who will make them worthy of the kingdom to which he calls them (II. 1.5, I. 5.23). These epistles are strongly monotheistic and in I. 1.10 Jesus is the Son of God where the context makes clear the Messianic nature of the sonship, but Christ is associated with the Father so closely (II. 1.1, I. 1.1), being even mentioned before him with the verb in the singular (II. 2.16) that we feel that we are not far from the trinitarian formula of II Cor. 13.14. It is from both Father and Son that grace proceeds (II. 1.2, I.1.1, II. 3.18, I. 5.28). God is judge, (II.1.5) as we would expect but Jesus is called Lord, the divine title in the O.T., and associated with God in the Judgment (II. 1.7, 2.8, I.3.13, 4.6, 17, 5.2).

The Holy Spirit is the agent in sanctification (II. 2.13) and the reality and power of the gospel (I. 1.5) inspiring joy (I. 1.6) given by God, a gift with which impurity is inconsistent (I. 4.8).

R e d e m p t i o n. Though St. Paul's contemporary preaching at Corinth was the Cross only (I Cor. 2.2.), redemption through the death of Christ is only once mentioned (I. 5.10), but I. 1.10 shows that his readers must have been familiar with the idea. The union of believers with Jesus is implied in the opening verse of each epistle and in I. 5.10 and 4.17.

The Eschatology of the Two Epistles is bound up with the practical problem of those who were content to be supported by the labour of the other members of the church while waiting in pious idleness for the coming of Christ, which was regarded as imminent. This temper Paul had perhaps experienced when with them; at any rate he had urged the duty of diligent work (II. 3.10). Timothy had come down to Athens and reported that this temper had been fanned into fanaticism by the persecution that had broken out. Hence Paul deals with the situation in II. Thes. He says indeed that the Lord would come from heaven in flaming fire with his mighty angels and punish the persecutors and gather the believers around him (II. 1.6-10). But that is not in the immediate future. Before the Parousia of Christ there is to be the parousia of the Lawless One. This figure is not indeed called the Anti-christ, (cp. I J. 2.18, 22, 4.3, 2 J.7) but that is his nature. At present there is one, obviously the Roman, power that restrains him (cp. esp. 2(4) Esdras 5.4 with note in Charles' Apoc. and Pseud. II. 569), and prevents his appearing. When the taking away of the restraining power allows the appearance of the Lawless One, then will come Christ's Parousia, and Christ will slay him with the breath of his mouth (II. 2.8-12). The Thessalonians, then, must not allow any prophetic utterance at Thessalonica or any reasoned discourse or any letter to make them think that Paul,

means that the Day of the Lord is upon them (II. 2.1-5). There is thus no excuse for those who are too excited by the imminence of the Parousia to attend to their daily work. The Thessalonians should withdraw from such idlers, who must not be allowed to live at the expense of the steady workers. Yet an idler should not be treated as an enemy but disciplined as a brother (II. 3. 6-15).

Paul has further occasion to insist on diligent quiet work in the later letter (I. 4.10-12, 5.14), references which would have been very obscure to the Thessalonians if the fuller treatment of the subject had not occurred in 2 Thes.

When Timothy returned and came to Paul at Corinth after carrying 2 Thes. he brought with him inquiries from the Thessalonians, perhaps in the form of a letter, about difficulties that 2 Thes. had given rise to or intensified. If the Parousia is to be postponed to an indefinite future, many Christians then living would die before it—some perhaps had already died. And that would mean that they had missed the glorious future. Paul's reply is that the dead in Christ would arise at the Parousia before, with the living, they are caught up in clouds to meet and greet the Lord. At Corinth this solution encountered the further difficulty that to the Greek the resurrection of the body was absurd. It decayed. Paul replies that if absurd then Christ's resurrection did not occur and Christianity as a whole is baseless (1 Cor. 15.12ff).

Another difficulty arising from the teaching of 2 Thes. was the time of the Parousia. If it is not in the immediate future, when will it be? The answer is that no one can know. What can be known is that it will come suddenly and unexpectedly, and will catch the children of darkness unprepared. But the Thessalonians are children of the day, and so they must be awake and keep sober in the service of God who intended them not for wrath but salvation through the Lord who died for them (I. 5.1-11).

THE EPISTLE TO PHILEMON

GENUINNESS.

Jerome in his preface (388 A.D.) defends Philemon against widespread depreciation, due to its not being a church letter (Moffatt INT. 164). But it formed part of Marcion's canon by the middle of the second century and is included in the Muratorian Canon. Dr. John Knox (Philemon Among the Letters of St. Paul, 1935, p. 53) has shown that Ignatius' letter to the Ephesians (early second century) uses Philemon and that Onesimus is the real subject of chh. 1-6.

The letter carries its genuineness on its very face, and no plausible suggestion as to the end it was to serve if it is not genuine can be given. There are no marks of any axe to grind in this letter.

OCCASION.

It is very closely linked with Colossians by containing the same list of persons with Paul, namely Timothy (1), Epaphras, Mark Aristarchus, Demas, Luke (23). Only Jesus Justus is missing and probably the omission is an error in the text of 23 and we should read, "Epaphras my fellow-prisoner in Christ, Jesus Justus, Mark etc., "Justus" having fallen out of the text after "Jesus" and "Jesus" having been wrongly taken with "Christ" which precedes it, and which stands without "Jesus" in 6. Also Archippus, one of those addressed in Philemon (2) is mentioned in Col. 4.17.

The letter was written from the same place and at the same time as Colossians, and we prefer Ephesus to Caesarea or Rome. (See Intro. to Colossians). It was sent by Tychicus the bearer of Col.

The purport of the letter is to obtain for Onesimus, Philemon's runaway slave whom Paul in his prison has made a Christian (10) a favourable reception from his master whom he has wronged by absconding and, probably, by theft (18). Onesimus is referred to in Col. 4.9 as accompanying Tychicus and as being "a faithful and beloved brother" and as being "one of you" Colossians. This has been taken to mean that as Onesimus was a Colossian, Philemon's house must have been at Colossae. The inference is unwarranted. Even if Onesimus were a Colossian, it would not follow that Philemon lived at Colossae, and Onesimus certainly had not been a member of the Colossian church (10.). Paul means that now that Onesimus is a Christian, he is, and he is to be treated as, one of the Christian fellowship at Colossae where he is going with Tychicus. Paul is soliciting Colossian support for Onesimus.

In fact the wording of Col. 4.17 implies that Archippus, who has some special connection with Philemon is not at Colossae, for the Colossians are to tell him to fulfil his ministry. If he were at Colossae it would

be unnecessary to tell the Colossian to tell him ; he would be told direct when the letter was read in the church.

Theodore of Mopsuestia (Zahn, INT. E.T. I. 446n) rightly inferred that Archippus dwelt at Laodicea and performed some service for the church there. Goodspeed INT. 116 follows Wieseler in regarding "the letter from Laodicea" (Col. 4.16) as being our Philemon, which the Colossians are to exchange with their own and read.

Looked at in this way we see that Paul is taking every possible care of Onesimus. Belonging to a slave-owning class, Philemon might have felt bound to punish Onesimus severely ; and, legally, he could go the length of crucifying him. Paul not only writes a loving letter to Philemon with all the tact and force he had, demanding that Onesimus be received as a Christian brother, Paul's "own heart," and reminding him of what he owes to Paul himself, but he makes a church letter of his letter to Philemon without destroying its intimate personal character, by addressing it also to the church that met in Philemon's house and to its minister Archippus, as well as to Philemon and his wife Apphia (Pm. 1-2). To make more sure he enlists the interest and pressure of the Colossian church by arranging for an exchange of letters,—and the letter is not called, The letter to Philemon, but "the letter from Laodicea" because it is a church letter after all (Col. 4.16),—and by instructing the Colossian church to see that Archippus does his duty with regard to Philemon (Col. 4.17). If Philemon does not do as Paul pleads with him to do, two churches will know that he has flouted the apostle's earnest will.

THE PASTORAL EPISTLES

(the Epistles to Timothy and Titus)

Moffatt puts the date of the Pastoral Epistles as not earlier than 100 A.D. (E.Bi. 5081), and not later than 115 or 120 A.D. (INT. 416) on account of the familiarity of Ignatius and Polycarp with them (details in Moffatt, 417ff.), and regards the coincidences in language with Clem. Rom. as due to the widespread influence of Clement's work. Goodspeed (INT. 344) says "the supposed use of the Pastorals in Ignatius and Polycarp must be interpreted the other way" (i.e. the Pastorals are familiar with Ignatius and Polycarp, not vice versa), and dates them about 150 A.D., and says that the first real witness to the Pastorals is Irenaeus (180 A.D.) unless their influence can be detected in the Acts of Paul, about 160.

These judgments agree with almost all scholars today in rejecting the Pauline authorship of the Pastorals. The internal evidence is decisively against it.

PAUL IS NOT THE AUTHOR OF THE PASTORAL EPISTLES.

Since 1921 when P. N. Harrison's "The Problem of the Pastoral Epistles" was published, there is no longer any case for the Pauline authorship. The linguistic facts put it out of the question.

The Pastorals contain many words lacking in Paul.

The Pastorals contain, apart from proper names, 848 words. Of these, 306 or 36 % do not occur in any Pauline letter, and 175 not in any book of the N.T. other than the Pastorals. Of the remaining 542 words in the Pastorals, only 50 occur elsewhere in the N.T. in Paul only, i.e. the Pastorals use only 7.9 % of the purely Pauline words. Of the remaining 492 words in the Pastorals, the majority are common words without which it is impossible to write at all or write as a Christian. The rest consist of two classes, Pauline words used by the writer in Pauline phrases he has borrowed, or in the genuine Pauline fragments that Harrison thinks he has incorporated, and Pauline words used in an un-Pauline sense; while, on the contrary, the writer expresses Pauline ideas in un-Pauline words.

Characteristic Pauline words are lacking in the Pastorals.

80 words occurring in other N.T. books and in five or more Pauline epistles (total occurrences in Paul 1229) are lacking in the Pastorals, and 112 particles prepositions, pronouns, etc., occurring on an average 8.9 times per Westcott and Hort page in Paul are also lacking (932 occurrences in all). If those occurring in less than five Pauline epistles are excluded, there are 24 Pauline particles, etc., with 562 occurrences in all

lacking in the Pastoral epistles. The 77 particles, etc., shared by Paul and the Pastorals occur also in the rest of the N.T. and the Apostolic Fathers.

Grammatical and stylistic differences between Paul and the Pastorals.

Eight Pauline uses of the article, three Pauline uses of $\omega\varsigma$ and the double definition of a noun by two prepositions (e.g. "from faith unto faith") do not occur in the Pastorals.

The style of the Pastorals is quiet and matter of fact ; Paul's is impetuous. One cannot but feel that there is a different mind behind the Pastorals, a mind calm, domestic, didactic ; very different from Paul's creative thinking which is grappling with thoughts never before expressed. Paul's centre is the Cross, and "the cross" or "crucify" which together occur 17 times in Paul are absent from the Pastorals.

Attempts to save the Pauline authorship break down.

1. The versatility of Paul is invoked. But why should he begin to be versatile after writing the other epistles ? They all have a family likeness : the Pastorals are without it.
2. Some would stress the changed circumstances of the apostle. The only relevant circumstance is old age, and this does not lead to a new vocabulary. If the changed circumstances of the church are invoked as leading Paul to different reaction, the changed circumstances are admitted, but they point to the second century, when Paul was no longer living.
3. Some point to the difference of subject matter. True it is different, and it points to the second century. And the method by which the Pastor handles the subject matter is quite different from Paul's. Paul could never have treated the Corinthian or Galatian errorists as the Pastor treats his, not because they could not have been thus treated, but because Paul was too radical to use the Pastor's methods. And different subject matter does not lead to a different set of particles. And it is hard to imagine Paul borrowing and endorsing the wholesale defamation of a race such as we find in Tit. 1.12 (Cretans are always liars, etc.)
4. A different amanuensis, Luke, is sometimes invoked (by M. R. James and R. Scott). But the Pastor's peculiar words are as foreign to Lk-Acts as to Paul, and Luke's commonest words are omitted. Joachim Jeremias (N.T. Deutsch. p.7) presses the position that ancient writing was a slow and laborious process, and difficult or impossible (p. 5) in the crowded and filthy prisons of the time. Thus in writing the Pastorals Paul had to be content with talking the letters over with the amanuensis, who made notes on his wax tablets and then wrote the letters afterwards. But I Tim. and Titus are not written from prison and the language of all three, as Harrison shows, is second century not first.
5. The difference is accounted for by the different recipients. The Pauline letters are to churches ; the pastorals to individuals in charge of churches, and so at least semi-private ; so that in the Pastorals Paul

can express himself in more technical language. But the church has never found the Pauline letters less profound than the Pastorals, and the distinction breaks down ; for the Pastor insists on his own apostolic authority and gives instructions which were obviously intended to be read to the churches.

6. To say that difference in style and vocabulary shows that the writer is no forger, for no forger could afford to be so different from the writer in whose name he is writing, is to misunderstand the writer's intention. He does not regard himself as a forger but as a Pauline continuator. He is anxious to enforce and enhance Paul's influence.

The language of the Pastorals is second century language, not the language of the N.T. nor Pauline.

Harrison shows, by a most elaborate and complete analysis of the vocabulary, that the Pastorals' vocabulary has more affinity with the vocabulary of the Apostolic Fathers and the Apologists of the second century than with Paul or the N.T. Thus the Pastorals have more words in common with the A.F. than with the N.T., though the N.T. is twice the size of the A.F., and while the characteristic expressions of the Pastorals are absent from first century literature, most of them appear 100-160 A.D., and the rest by 170 A.D. ; nor is this due to the influence of the Pastorals, for the expressions occur also in the non-Christian literature of the time.

Summary of the Linguistic Argument,

Harrison sums up his linguistic argument on the following lines. The Pastorals form a homogeneous group which in language lie right outside the Pauline epistles, which form a series. The explanation is that the Pastorals were written by a devout and earnest Paulinist 95-145 A.D., with the Paulines and perhaps other genuine notes by Paul in his hand. It is to this period of Christian literature that the Pastorals belong, and its language they use. Of the Pauline words this literature drops, 94% are wanting in the Pastorals. And the Pastorals have more in common with the Apostolic Fathers and the Apologists together than they have with the N.T., including the Paulines. Of the few words in the Pastorals not in the A.F. or the Apologists, practically the whole belong to the non-Christian writers of the time.

Other points than linguistic against the Pauline authorship.

1. There is no place in the period covered by Acts in which the Pastorals can be placed, and the ending of the Acts is seen to be most skilful if it be taken as making the best of the awkward fact that the imprisonment of Acts 28.16, 30-31 ended in Paul's death, by leaving that fact unmentioned and stressing the freedom to preach that Paul enjoyed in Rome itself for two years. Further the words of Clement of Rome about Paul "when he had borne his testimony before the rulers, so he departed from the world" show that there was no release, and that "the farthest bounds of the West" is rhetoric for Rome, not Spain. The only evidence for Paul's release is the assumption that the Pastorals

were written by Paul, for if they were they must have been written after the Roman imprisonment of Acts.

2. It is strange that Paul should need to send letters like these to two companions with whom he had worked and travelled so long, during which work they must have come to know his mind thoroughly well ; and that to them he needed to assert his apostleship and to warn them to avoid heretical teaching. The exhortation to flee youthful lusts 2 Tim. 2.22 is ludicrous if addressed by Paul to the Timothy who for so many years had been his right hand, and cannot have continued to be very young ; though natural enough as an exhortation to young presbyters in general.

3. There is great stress on organisation—we have a twofold ministry of presbyters and deacons or assistants, for the bishop of Tit. 1.7 is the same as the presbyter of 1.5 and Ignatius' threefold ministry was not usual till about 180 A.D. Paul would have stressed spiritual gifts, but these are mentioned but twice (1 Tim. 4.14, 2 Tim. 1.6). The stress on ecclesiastical appointment (1 Tim. 3.1ff., 5.17, 22, Tit. 1.5) and on organisation (cp. the detailed instructions about widows in 1 Tim. 5) is not like Paul. It is in line with this emphasis that "faith" has come to mean nearly the Christian profession in several passages (1 Tim. 5.8, 6.10, 12, Tit. 3.15).

4. There is great emphasis on "sound teaching" (four times) and "sound words" (twice), and "faith" is used in the sense of what is believed, doctrine in 1 Tim. 1.2 (?), 4, 2.7, 3.9, 4.1, 6, 2 Tim. 3.8, 4.7, Tit. 1.13. This meaning occurs in Paul comparatively seldom. The verb "pisteuein" (believe, have faith) occurs nearly 50 times in Paul, but only six times altogether in the Pastorals, twice being the sense "entrusted". One is conscious of a general thinning of Pauline ideas and a falling back on stereotyped Christian expressions.

5. The letters are moralistic. Paul's moral advice springs out of his doctrine ; with him we are always in the high latitude of spiritual principle. In the Pastorals the moral exhortations are not redeemed from the commonplace in this way and are all pervasive. Thus "good works" are mentioned five times in Paul, omitting Rom. 13.3 (text) and Ph. 1.6 (*God's* good work), but thirteen times in the Pastorals, omitting 1 Tim. 3.1, (bishop's office a good work), but the Pastorals are only a fraction of the length of Paul's work.

THE PERSONALIA IN THE PASTORALS.

Harrison finds five passages in the Pastorals which he claims are genuine Pauline fragments :—

(i) Tit. 3.12-15, sent to Titus at Corinth from Macedonia when Paul was expecting Titus to return after carrying to Corinth 2 Cor. 10-13 (cp. 2 Cor. 2.12-13) and telling him to meet him in Nicopolis. Because of the good news Titus brought, however, we must think of Paul as wintering not in Nicopolis but Corinth.

(ii) 2 Tim. 4.13-15, 20-21a.

Failing to find Titus at Troas (2 Cor. 2.12-13) Paul wrote this note to Timothy, who had carried 1 Cor. to Corinth. and returned to Ephesus

after Paul had left it. With Timothy had gone Erastus (Acts 19.22) who had become the city treasurer at Corinth (Rom. 16.23). Timothy was with Paul again when 2 Cor. 1-9 was written. Trophimus had been left at Miletus (2 Tim. 4.20) when Paul passed through Miletus on his way to Corinth. As a less likely place of origin for the note, Harrison suggests Patara on the journey to Jerusalem before Trophimus had overtaken him from Miletus, for Trophimus is with him later at Jerusalem (Acts. 21.29).

(iii) 2 Tim. 4.16-18a, (? 18b).

Written to Timothy from Caesarea shortly after arrival there under military escort. The two defences are those of Acts 22.1ff. and 23.1ff.

(iv) 2 Tim. 4.9-12, 22b.

Timothy sent to Philippi from Rome (Ph. 2.19) has gone on to his home at Lystra and is instructed to bring Mark from Colossae to Rome.

(v) Pauls last letter which consists of four parts :—

Onesiphorus and his labour of love (2 Tim. 1.16-18) preceded by 1.1-2.

Timothy's comradeship over a longer period ; divine protection in past perils (3.10-11).

A last charge laid on Timothy (4.1, 2a, 5b)

The sure reward of faithful service (4.6-8), doxology, last greetings and benediction (4.18b, 19, 21b, 22a).

Harrison's reasons for regarding these passages as genuine Pauline fragments are :—

1. The number of *non-Pauline* words and words not elsewhere in the N.T. in the first Westcott and Hort page of 2 Tim. (a cento of Pauline phrases) and in the last page of 2 Tim. (the personalia) is well within the Pauline average ; but if these passages are excluded, the Pastoral average is more than twice the number for the first page and more than three times the number for the last page (Harrison p. 96).
2. The number of *Pauline* words (49) in the personalia is large (p. 97).
3. Pauline peculiarities such as *anacoloutha*, *oratio variata* (2 Tim. 3.11, 4.1, ? 17), play on words 1.17-18, 4.2) occur in these passages (p. 97).
4. The difficulties that arise if these personalia are not genuine :—
 - (a) There is striking verisimilitude (2 Tim. 4.6 cp. Ph. 2.17 'offered') marred by great ineptitude (e.g. the double summons of Timothy (2 Tim. 4.9, 21) is impossible if Paul's farewell (vv. 6-8) is to be taken seriously).
 - (b) The writer was capable of both first and second century language.
 - (c) There is little attempt at verisimilitude in 1 Tim., presumably because the writer had no more genuine notes of Paul.

Against the genuineness of the personalia it may be urged :—

1. It is difficult to think of stray personal notes of Paul as being the basis of 2 Tim. Manson (Companion p. 120) says "It is not very easy to visualise their incorporation into a pseudonymous work".
2. The most important of these personalia (Tit. 3.12-15, 2 Tim. 4.6-22) are at the end of pseudonymous epistles, and it is at the end of his letters that Paul places his personalia for the most part. It is thus just the

place where the pseudonymous author would use his powers of imitation most. If in Ephesians we have a writer who has so soaked himself in Paul that, as Harrison's graphs show, he has a fairly average Pauline vocabulary, it is not too much to expect of one who sets himself to imitate Paul's personal narrative writing, and who shows his imitative ability so successfully on the first page of 2 Tim., to do likewise on the last page of 2 Tim. and in the last few verses of Titus. That there are no personalia in 1 Tim. except the somewhat feeble bids for verisimilitude in 1.3, 3.15, 4.12-13 is because none were needed to ensure the acceptance of the epistle; that was guaranteed by the reception that 2 Tim. and Titus had already had.

Duncan (Ephesian Ministry ch. 14) accepts the personalia as genuinely Pauline but thinks Harrison's "analysis and reconstruction so subjective and so involved that it can hardly command general acceptance" (p. 187), and assigns 2 Tim. 1.15-18, 4.6-22, the latter, as against Harrison, a unity, to the Ephesian ministry. This saves the Ephesian origin of Philippians, for if the passage 4.6-8 is genuine it must be dated near the date of Phil., because in 4.6 Paul must have had in mind the same thoughts as are expressed in Ph. 2.17, 23, and in 4.7 the Christian race of Ph. 3.12-14.

The total impression that the supposedly genuine fragments make on the present writer is that they are not Pauline. To mention but a very few points, the epitaph in 4.7-8 is unnatural in Paul, while the triple beat (fight, course, faith) is not in Paul's manner, "the faith" as a deposit is unparalleled in Paul as is also "the crown of righteousness" which is also regarded as his due, for the Lord will requite it to him ("shall give" pay back) which is surely un-Pauline in spite of Rom. 2.6 where a general principle is stated and the same word used. Then there are a number of words used in an un-Pauline sense; the word translated "fulfil" 4.5, "fully proclaimed" 4.17 is always used in Paul to mean "fully assured" (Rom. 4.21, 14.5, Col. 4.12). The epitaph 2 Tim. 4.7 and the cloke and the parchments (4.13) are attempts at verisimilitude and similar to the description of Paul in the Acta Pauli as a small man with thin hair, crooked legs, etc. The striking coincidence in 2 Tim. 4.7 with Ph. 3.14,15 ("prize" Ph., "crown of righteousness" Tim.; "goal" Ph., "course" Tim.; "perfect" Ph., "finished" Tim.) is due to the writer's use of Ph. inasmuch as writing from Rome he regarded Ph. as written from prison because of "bonds" in Ph. 1.17, and from Rome because of "Caesar's household" in Ph. 4.22.

DATE.

Goodspeed adduces a number of characteristics which favour a date about 150 A.D. for the Pastorals. They were designed to meet :—

(1) *The lack of efficient organisation in the Church.*

The "bishop" (1 Tim. 3.2 Tit. 1.7) and the "elder" (Tit. 1.5) are the same (Tit. 1.5-7) superintendent, and superintendents are to be assisted by assistants ("deacon" 1 Tim. 3.8, 12, "minister" 4.6). (Ignatius' threefold ministry did not become standard till about 180). They must have certain qualifications (1 Tim. 3.1-13) for they are to

rule the household of God (3.5). The Christian minister must be exemplary in his life, read (the scriptures, cp. 1 Tim. 5.18 where Lk. 10.7 is quoted with Dt. 25.4 as scripture), preach, teach and devote himself to these activities (4.12-16). He is to be worthily supported (5.17) and protected from slander (5.19) and not hastily chosen (5.22). Elderly widows who have been useful in the church are to be supported (5.1-16) but with proper safeguards against abuse of the church's care. "Titus" is to appoint superintendents (elders) in every city (Tit. 1.5).

(2) *The menace of the sects.*

The church was at issue with Gnosticism from about 120, for Basilides flourished in Egypt during Hadrian's reign (117-138) and Valentinus taught at Rome during the episcopates of Hyginus and Anicetus (137-166). We have reference to Gnostic teaching in the Pastorals in Tit. 3.9., 1 Tim. 1.4 where "genealogies" well fits the procession of the aeons in Basilides and Valentinus, and "knowledge (gnosis) falsely so called" could refer to any Gnostic sect (1 Tim. 6.20).

(3) *The undermining of scripture*, and (4) *the misuses of Paul.*

Marcion who flourished at Rome about 140 taught that the God of the O.T., the maker of the world, was the God of strict justice embodied in the Law and the O.T. generally, while the supreme God, who was, or at least was represented by, Christ, was the God of mercy. Hence Marcion has no use for the O.T., and admits to his only canon a mutilated Lk. and the ten epistles of Paul. Paul was not very popular in the early second century; his doctrine of grace was not easy for the legalism of the church to appropriate or understand, and the fact that Marcion, "the first-born of Satan", appealed to Paul threw Paul still further into neglect. Thus Justin uses Paul but does not mention him, and mentions only the "memoirs of the apostles" (the gospels) and the prophets as read in church, while 2 Pet. 3.16 apologises for Paul and speaks of the way in which he is misused. We seem to have echoes of this situation in e.g. 1 Tim. 4.13 (reading) and 2 Tim. 3.16 (every scripture) and 1 Tim. 6.20 "antitheses" (the title of Marcion's book) "of knowledge falsely so called".

The Pastoral Epistles are by a great admirer of Paul who only says what he is sure Paul would have said to the church of the middle of the second century, and the epistles gain weight from being addressed to Paul's trusted lieutenants. Thus Paul was shown as taking a strong line with the sects and being all on the side of a tighter church organisation and discipline. The result was that a generation later (about 180), these epistles had become so well known and so popular that they swept into the canon Paul's epistles, which, with Ephesians as an introduction, had been issued as a corpus about the end of the first century, and themselves as well. Thus Paul, like Plato, had now thirteen epistles to his credit, and they stood in the newly formed canon.

THE THEOLOGY OF ST. PAUL

In the limits of one chapter it is possible to give only a very brief sketch of Paul's theology. First a word must be said about :—

St. Paul's environment. The Mishnah tractate Aboda Zara (Heathen Worship) shows that towards the end of the Second Century, no laxity was allowed to the Jews outside Palestine (the Dispersion Jno. 7.35) by the compilers of the Mishnah. Perhaps they were less strict, though not much less, early in the First Century. If, as says A. 22.3, the truth of which Bultmann questions, Paul was educated under Gamaliel I at Jerusalem, he would have very careful instruction in Law, Prophets and Writings, which, certainly, he knew very well, and had grasped the fundamental ideas of the O.T., which he quotes chiefly from the LXX. Paul was a Pharisee (Ph. 3.5), and so would be steeped in the legalism of the Tannim, the compilers of the Mishnah (Ph. 3.6). But it is important to remember that he would receive his earliest rabbinical instruction at Tarsus, where he and his teachers would be in contact with Hellenistic religious idea, including the ideas which we find in the Mysteries and in Gnosticism ; that Gamaliel I was a friend of Greek learning ; and, further that Paul received his first Christian instruction in the Hellenistic church (A. 9.17-19). Assuming that Paul's visit to Jerusalem in A. 9. 26-28 is a somewhat incorrect account of what is truly described in G. 1.18-19, Paul had very little contact with Judaeon Christianity except when he was its persecutor, but was immersed in Hellenistic Christianity till the visit to Jerusalem of G.2, A. 11.30, 12.25, which is best put between A.13.2 and 13.4 ; that is, till he was an experienced worker in the faith (G.2.1).

His letters show that he had abundant information about the life of Jesus, substantially all we have in our gospels (cp. Anderson Scott : Christianity According to St. Paul 11-16), and that he had deeply pondered it ; for though his ethical teaching is that of Jesus, it is quite different in form. Also Paul's theology is a new construction on the basis of Hellenistic Christianity. Thus our gospels represent Jesus as constantly speaking of the Kingdom of God, Paul seldom does so ; and Jesus never uses Paul's common phrase, The righteousness of God.

Babylonian and Iranian thought began to influence Judaism in the O.T. Thus in Is. 24-27 and Dan. 9-12 we have the demonic powers opposed to Israel. Later the demonic powers stand behind the world powers, and a world judgment impends in which God will deal with heathen powers and his demonic opponents. This means that Jewish thought is becoming more cosmological, and showing the influence of the dualism of Babylonia and Iran. Probably the baptist sects of the Jordan valley felt this influence most deeply, and out of them Gnostic thought developed. But this dualism would be found everywhere in the medley of ideas that made up Hellenistic thought. For our know-

ledge of Gnostic thought we are chiefly dependent upon Christian writers who were antagonistic to it. In Gnosticism we have the conflict between Light and Darkness. The supreme God is Light (cp. I J.1.5), and sparks from this light, the spirits of spiritual men, have been imprisoned in darkness or matter or soul or body. In due time the supreme God sends his son or image (cp. Heb. 1.2-3, Col. 1.15) in the likeness of man. He enlightens the spirits, the sparks of the original light, with Gnosis (knowledge), and leaves them the passwords by means of which they can pass the demonic watchers at the portals of the concentric spheres, of which the world (cosmos) is composed, as they follow him their leader winging their way to the empyrean, their origin and their home. Deprived of the imprisoned light, the rest of creation, including those human beings who were body or soul or matter but not spirit, sink down into primeval chaos.

In studying the theology of the N.T., we need to keep this background in mind for we shall find it influencing early Christian thought, so that there are many parallels. Yet Christian thought is fundamentally different, for it has the O.T. as its basis, though it must needs use the thought forms that were prevalent to express itself. And the thought of the O.T. and the Jewish outlook is much more important and fundamental in early Christian thought than the Hellenistic.

Paul maintains strict monotheism.

His idea of God is thoroughly Jewish and quite different from that of the Hellenists. There is no dualism. God is creator over against the world that he has made and that is dependent upon him. This is unlike Greek philosophy in which the world (cosmos) includes God, and unlike Gnosticism in which the creator (demiourgos) is lower than the supreme God and at issue with him. Thus in Paul there can be no attempt to trace back all things, including God, to some underlying first principle, for the cause of all things is no principle but a person. And God is never thought of as merely an object of thought. He is always thought of as in relation to the world, and especially to man: this is what Bultmann means when he says that Paul's thought is always anthropocentric.

Before his conversion Paul held the common Jewish view that the Messiah would come and usher in the perfectly ideal world, in which the chosen nation would have world supremacy. The world in which he lived was very different from the ideal; and so far from the ideal being realised in Jesus, the Messiah, as the followers of Jesus maintained, his laxity with regard to the law justly met with the cross, which settled the dispute for all right thinking Jews. The cross showed that he was under God's curse (Deut. 21.23, Gal. 3.13). Yet if Paul came into direct contact with Jesus' trial and death in addition to witnessing the purity and power of his life, this estimate of Jesus could not continue to be held without great tension, a tension which was greatly increased as he came into contact with the power with which Stephen and the other martyrs bore their witness. In them he saw Jesus reproduced. And when Jesus spoke to him on the Damascus road, what had been

haunting doubts became first terrifying, then glorious, certainties ; and he found his ideal fully realised in Jesus. Here was the Messiah or you could put the word away. He is the Yea of all the promises of God (2 C. 1.20). So truly was the Messiahship realised in Jesus that there are few passages in Paul where "Christ", which is the Greek for the Hebrew word "Messiah", means Messiah ; and the phrase "Jesus the Christ" does not occur in Paul because the term "Christ" has ceased to be the name for a remote unknown person whose character was composed of abstract ideas (cp. Is. 11.2-3), and has become the personal name for Jesus, the embodiment of holiness and love. The relation in which Jesus stands to God does not in the least detract from Paul's monotheism

Paul's Thought About the Person of Christ.

Paul calls him the Son of God fourteen times (plus once in Eph.). In Jewish circles 'Son of God' meant the Messiah (cp. Mt. 26.63, Lk. 3.22 D text quoting Ps. 2.7), and in the first Christian century the Messiah was a very august figure, the representative of God "the glorious vindicator of Israel and the Israelite ideal against the wicked cruelty of the world empires" (T. W. Manson). The disciples' hopes of such vindication were postponed by Jesus' death to his Second Advent, but in Paul they were transformed by his finding Jesus' real greatness in the Cross, the *present* power of God unto salvation. We preach a Messiah crucified (1 C. 1.23).

Paul also calls Jesus Lord. No doubt the title goes back to the very beginning. Jesus' disciples would call him Mar (Lord) while he was with them in the flesh (Mk. 11.3), or Maran (our Lord). So Paul, Marana tha, Come, our Lord (1 C. 16.22n). Now in Greek there were two strains of influence which would affect the meaning of the title. One was from the Septuagint, in which 'Kurios' (Lord) was the regular translation of the Hebrew name Yahweh. This translation was due to the fact that in Hebrew circles 'Yahweh' was ineffable, and was replaced in *reading* the scriptures by 'Adonai' (my Lord) or Elohim (God). The Messiah (Christ) was a very august figure, the representative of God in this world, and the application of this Septuagint name of God (Kurios) to Jesus, would increase the weight and content of his divine stature as the Messiah. So we find Paul applying to Jesus what is said in the O.T. of God (Ph. 2.11 cp. Is. 45.23, 1 Co. 2.16 cp. Is. 40.13). The other strain of influence affecting the title Kurios was pagan, not Jewish. In Hellenism the term Kurios was regularly applied to the god and the god-like men or heroes, often of divine parentage, common in Oriental Hellenistic religion and mystery circles.

Further, certain ideas originating in Gnostic or mystery circles had been applied to Jesus in Hellenistic Christianity. Naturally Paul is influenced by such ideas. Thus he adopts a Hellenistic Christian hymn involving Jesus' pre-existence and lordship over creation in Ph. 2.6-11, and in 1 C. 8.6 contrasts the gods many and lords many of heathenism with the one true God and the one true Lord, Jesus Christ, through whom are all things and we through him ; while in Col. 1.15, like the

deliverer in Gnosticism, Jesus is the image of God (cp. Heb. 1.3). In using such thought-forms, Paul is seeking to express what Jesus meant to him. God had truly come to him in Jesus or the word had no meaning. But he does not speculate on the relation of Jesus to God, nor does he ever call him God (not in 2 Th. 1.12 nor R. 9.5). He maintains Jewish monotheism, though it is irradiated by the glory of Jesus who stands in the foreground. Jesus, however, is supreme as long as the gospel is preached, but at last subjects himself to God who has given him his authority (1 C. 15.28). This glory Paul found condensed in the cross of Christ.

The Cosmic Significance of Christ.

We have seen that Paul's idea of the person of Christ includes pre-existence, incarnation, exaltation and supreme lordship (Ph. 2.6-11), which he is to relinquish to the Father only when the lordship has been made fully effective by the destruction of the last enemy, death (1 C. 15. 26-28), that he is the medium of creatorship (1 C. 8.6.) and the image of God (2 C. 4.4ff). How much of this is Paul's own construction on the basis of teaching current in Hellenistic Christianity it is impossible to say, and we have reason to believe that Hellenistic Christianity was influenced in its thought on the person of Christ by Gnosticism and the Mysteries. But Paul finds his only glory in the Cross of Christ (G. 6.14). This glory is a moral glory which is reproduced in those who are captured by the Cross (2 C. 4.5-7, 5.15-19), and all the glory that Paul ascribes to the person of Christ is an attempt to bring out the moral glory of the Cross. We need not be surprised when he makes use of Gnostic and Mystery ideas for *this* purpose. The idea of the suffering saviour has its parallel in Gnosticism, which perhaps goes back to the Phrygian Attis, the Victim-Redeemer, the corn spirit. Paul, of course, has found a real historical Victim-Redeemer, who does actually and profoundly deliver from sin, and his redemption is so profound and searching that he uses any idea that comes to hand to bring it out. Thus as the Gnostic redeemer was persecuted by the watchers in the heavenly spheres, the world-rulers, so Jesus was unrecognised in his humanity by these same "rulers of this world" (1 C. 2.8), but he is mightier than they, and they cannot separate us from the love of God which is in Christ Jesus our Lord (R. 8.38-9). And just as the Gnostic deliverer gathered together and led the sparks of light or spirits upward to their native home, thus reconstituting the primeval world of light by separating it from the primeval chaos in which it had become enmeshed, so Jesus's salvation will be not only the salvation of his own, but the redemption of Nature (R. 8.21-2).

In G. 3.19 (cp. A. 7.53) the Law is mediated through angels; they are its guardians, and, with the principalities and powers of R. 8.39, are unable to stand between us and the love of God in Christ Jesus our Lord; they cannot claim our condemnation for failure to keep the Law. There is a parallel here to the watchers at the portals of the heavenly spheres who fail to stop the rise to the empyraean of the spirits (sparks) enlightened by the Gnostic redeemer. The same thought is

taken up in Col. 2.10ff. There, by the circumcision of death, Christ the head of all the Heavenly Rulers and Angelic Authorities, stripped off his mortal body, a circumcision the Christian shares by baptism, i.e. he dies with Christ (2.12, 20). He also shares Christ's resurrection (2.12, 3.1), being raised with him into newness of life (R. 6.4). The bond of the Angelic Authorities and Heavenly Rulers, the bond of the Law with its decrees against us, God has cancelled by nailing it to Christ's Cross (Co. 2.14), and has stripped off from himself, like a clinging Nessus' robe, the thronging Angelic Authorities, and Heavenly Rulers, leading them captive in his triumphal train in Christ (15), which seems to mean that in Christ God's mercy, long obscured by the Law, is at last made plain to the universe.

Paul's Thought About the Cross.

He tells us (1 C. 2.2) that he determined to know nothing among the Corinthians but Jesus and him crucified. Thus he uses every thought-form that comes to hand to express what Jesus' death meant. First there are the Jewish thought-forms. Jesus's death is an atoning sacrifice (R. 3.25 "whom God set forth publicly as annulling sin through his bloody death (which annulment takes effect in us) through faith"). Thus he died for our sins (1 C. 15.3) and we have received acquittal through his blood (R. 5.9). Again it is covenant sacrifice—this is the tradition which Paul cites textually or with variations in 1 C. 11.23ff. Then it is vicarious sacrifice (G. 3.13 having become a curse for us, 2 C. 5.21 him who knew no sin he made to be sin on our behalf). The vicarious death redeems from this present age (G. 1.4) ruled by the Law and its curse (3.13), and obviously from its punishment, and also redeems into the freedom of adoption as sons of God (G. 4.4-5), which freedom is from the powers of sin and death, and especially from the constraint to sin (1 C. 6.20). There is further a most important difference from Gnostic ideas in that the dying to sin is not automatic through baptism. Baptism is intended to produce death to sin, and normally it does, because it commits the baptised to the new Lord and the new society, the church, and the Holy Spirit; but the change is produced through the 'Word' being grasped and acted upon, and the believer must play his own part. So Paul can say to baptised Christian people, Even so, reckon ye yourselves to be dead unto sin but alive unto God in Christ Jesus (R. 6.11), and, If we live by the Spirit, by the Spirit let us also walk (G. 5.25).

Bultmann (Th. d.N.T. I.298f) has some weighty words about the meaning of the Cross. It is an event bringing salvation, not because it is the crucifixion of a god—that abolishes the scandal and foolishness of the Cross—but because a crucified person is preached as Lord bringing salvation. This seems to mean that you have to find the divinity in the Cross before you can find it in the cradle—Paul has no Virgin Birth. Will the hearer submit to surrender his own wisdom, and make the Cross the determining power in his life? So understood the Cross fulfills itself in word and sacrament and every present time, and is present in the Word and all the members of the Body. Belief in Jesus' pre-

existence and incarnation brings to expression the fact that the person and fate of Jesus do not originate or have their meaning in our consciousness, but are God's work when the time was ripe (G. 4.4). So understood they are all of a piece with the scandal and foolishness of the Cross. We have already seen how baptism means death and resurrection with Christ into a new life in him. The same is true of the Lord's Supper, in which Christians proclaim the Lord's death till he come (1 C. 11.26). While Paul here grasps the essential idea of the proclamation of the Word—we have the same proclamation in baptism also—magical ideas current in mystery cults are not far off; for he regards it as possible to poison oneself by eating unworthily (11.30). In the Supper fellowship is more prominent than in baptism; it is fellowship in Christ's death.

Paul's Thought About Man.

"Body" in Paul means "person" never "corpse" as in the LXX and profane Greek. Thus R. 6.12 Let not sin reign in your mortal body, where "body" is parallel with "yourselves" (13), and R. 12.1, Present your bodies a living sacrifice. It is thus the man as he is an object to himself, 2 C. 5.10 things done in the body, and in 1 C. 7.4 the married couple have not power over their own bodies, i.e. over themselves. It is also used of the person as under the control of sin. So R. 8.13, deeds of the body, 7.24, body of this death = this dead body i.e. this dead self. So it is sometimes the practical equivalent of "flesh", the distinctive meaning of which in Paul is personality as not under God's control, and so under the control of sin, (R. 8.6 the mind of the flesh is enmity against God); whereas "spirit", when it does not mean the Holy Spirit means the personality as under God's control. This contrast of "flesh" and "spirit" rests upon the O.T. antithesis between man and God, e.g. The Egyptians are men and not God, and their horses flesh and not spirit (Is. 31.3). Yet the personality under God's control is not "flesh" (R. 8.9 ye are not in the flesh but in the spirit if so be that the Spirit of God dwelleth in you). Paul does not contrast body and soul as Plato does; for Paul the body is not the sheath of the soul. For this meaning of soul Paul uses "the inward man" in 2 C. 4.16 where it is opposed to the decaying "outward man", what we call the body, while in R. 7.22 "the inward man" is the real as opposed to the sinful self. Paul has a contrast between the natural (lit. soulish) body and the spiritual. The contrast is the contrast between the natural self and the self transformed by God's Spirit (1 C. 15.44). "Soul" is used (1) in the O.T. sense of "life" in R. 11.3 (they seek my soul, Ph. 2.30 hazarding his life, lit. soul) (2) in the O.T. sense of "person" 2 C. 12.15 to spend and be spent for your souls; cp. Gen. 2.7 God breathed into his nostrils the breath of life, and man became a living soul, i.e. individual.

"Spirit" in Paul means—

(1) sometimes "soul"; Ph. 1.27 stand fast in one spirit, with one soul striving for the faith of the gospel—where "spirit" and "soul" are parallel, 1 C. 2.11 (who among men knoweth the things of a man save the spirit of the man which is in him?) is not essentially different.

"Spirit" here means the person conscious of himself, in much the same sense as "inward man" = "soul" in 2 C. 4.16.

(2) chiefly the Holy Spirit, which in R. 8.16 is set over against our spirit.

(3) the whole man or woman (1 C. 7.34, 2 C. 7.1).

(4) person; the personal pronoun; 1 C. 16.18 my spirit = me.

Thus in Paul body, soul and spirit are not parts of man or organs but different ways of looking at man.

The Last Things.

Fundamental in Paul's thought is the Jewish contrast between This Age and The Age to Come. But unlike Jewish thought Paul believes that The Age to Come is already present. In This Age we have the reign of sin and death. Sin entered the world through Adam, and death through sin, but death came to all men because all sinned (R. 5.12), i.e. all entered a sinful human world which constrained all to sin (5.17). Death, then, is the natural consequence of sin. It is also the punishment of sin (5.18). A further thought is that death is the result of man's earthly nature. He is earthy (1 C. 15.47). These three ideas, death as the result of sin and as the punishment of sin and as the result of man's earthy nature are not harmonised.

Into This Age, The Age to Come has broken in Jesus Christ, so that the Christian is living in The Age to Come. His real life is in The Age to Come now present, for he has the Spirit of Him who raised up Christ Jesus from the dead dwelling in him (R. 8.10, 11). With Christ he has died to This Age (R. 6.3-5) by baptism into Christ's death, and has been raised into the life of The Age to Come by the same glorious power as raised Jesus from the dead. So he must seek the things above where Christ is (Col. 3.1-3).

This imperative (seek) depends upon the indicative: the Christian is called to live the heavenly life while he is now in this world, This Age, because The Age to Come has broken in. In this the Christian must live, but he is still on earth and living his earthly life with its temptations. This Age will soon come to its end; the Christian is living in its last days. Soon the Lord himself with a word of command given through the archangel's voice and God's trumpet, will come down from heaven (1 Th. 4.16) bringing with him those Christians who have not indeed died, but merely fallen asleep through Jesus (14), and who have been raised from the grave by him to meet living Christians caught up into the air to meet and greet their Lord (17). This is the inauguration of the final ushering in of the The Age to Come. It will be preceded by the Great Apostasy and the revealing of the Man of Lawlessness (or Sin), who proclaims himself God (2 Th. 2.3-4), the parallel and opposite to the revealing of the Lord Jesus (1.7, 1 Th. 1.10).

With the saints from their graves and from their life on earth thronging round their Lord in glory, there would appear to be no room for any judgment for them, yet "we must all appear in our true colours before the bar of Christ, that each may receive as payment the things done while in the body, in accordance with what he has done, good

or worthless " (2 C. 5.10). " Those who know not God " and disobey the gospel of the Lord Jesus will pay the penalty of eternal destruction from the presence of the Lord " and " from the glorious shining forth of his might " (2 Th. 1.7-9, resting on O.T. passages).

His saints will be ever with the Lord (1 Th. 4.17), and when his triumph is complete and all things, including the last enemy, death, have been made to be submit to him, the Son will subject himself to God the Father, that God may be everything to everyone (1 C. 15.24-28).

In all this Paul is operating with the Jewish idea of the resurrection of the body, and in 1 C.15 maintains it stoutly against those Corinthian Christians who, under the influence of Hellenism and Gnosticism, were denying it. Thus the resurrection of the body is a necessary Christian belief because to deny it is to deny the resurrection of Christ, and because the Christian life without it is meaningless as having no future (1 C. 15. 13-19). Really Paul misses his opponents' point. While they regarded the resurrection of a body that had dropped to dust as absurd, they did not deny the continuance of the personality, and this it all that Paul means by the resurrection of the body. At present that body, that personality, is animate, made of dust (1 C. 15.47, cp. Gen. 2.7) ; then it will be spiritual (15.44), changed in a moment at the sound of the last trump (52).

But the belief that the personality sleeps as the body lies in the tomb awaiting the last trump was not held consistently by Paul, for he had been influenced by the Hellenistic and Hellenic idea of the body as the casket of the soul or personality. So in Ph. 1.21 to die is gain because it is to depart and be with Christ, and is far better (23). This cannot be dreamless sleep in the tomb. Similarly in 2 C. 5.1-4, where he is sure that when this " house of earth, my tent (i.e. the body) is taken down, I have a building that comes from God, a house not made with human hands, permanent and in heaven ", " I long to have my heavenly home put over me, sure that when I am thus unclad I shall not be found a naked soul at death ". But he is not yet fully clear of the Jewish idea that the physical body and the personality are inseparable, so he adds, " I groan with a sense of oppression arising from the fact that I wish not to strip off my covering but to put the other over it, that what is mortal may be swallowed up by life ".

The present is, of course, but a very brief sketch of some of the main features of Paul's theology, but no one who studies that theology with care and patience can fail to be amazed by its depth and range. To master his thought, nay, to become acquainted with it, for it is too rich for any but exceptional minds to master, is to have a liberal Christian education ; and one cannot but wonder where our Christianity would have been, and what our N.T. would have been like, if the Apostle of the Gentiles had not been at least as active in exploring the meaning of Christianity as in carrying its message to " the farthest bounds of the West ".

ROMANS.

Introduction (1. 1-17).

1. THE SALUTATION (1. 1-7.)

Paul, a servant of Jesus Christ, called to be an apostle, prays for the divine favour and peace for all those who at Rome are called to be God's people (1. 1,7).

The gospel of which he has been commissioned an apostle (5), as promised by God in the Old Testament (2), is about the Messiah of Davidic lineage, and by the resurrection appointed God's Son (Messiah) (3, 4). The purpose of the commission was to make known the glorious nature (name) of Jesus Christ, and to promote faith in him among the non-Jews. Hence Paul's present letter to Rome (5, 6).

1 Paul, a servant of Jesus Christ,
called to be an apostle, set apart for
7 the gospel of God, to all God's loved
ones at Rome, called to be God's
own people. May grace and peace
from God our Father and the Lord
Jesus Christ be yours.

2 [This gospel] which, in days gone
by, God promised by his prophets in
3 the holy scriptures, [is] about his Son,
who came of Davidic lineage as regards
4 his physical descent, [but], in virtue
of the holiness inherent in his spirit,
was, by [a signal act of God's] power,
appointed Son of God by [his] resur-
rection from the dead—[it is about]
Jesus, the [Jew's] Messiah and our
5 Lord, through whom, that what he is
may be really known, I have received
the [divine] favour of an apostle's
commission, to promote that obedience
which is faith [in him] among all the
6 non-Jews, and that includes you too,
called to belong to Jesus Christ.

-
1. 4. *Appointed* : Dodd remarks that here we have not Paul's theology which regarded Jesus as Son of God from eternity (cp. Phil. ii, 6-10) but a statement of primitive Christian belief as given e.g., in Acts ii, 22-36 (especially ii, 36).
5. *That what He is may be really known* : lit. on behalf of his name.
That obedience which is faith : lit. obedience of faith (no articles) i.e. faith-obedience.

2. ST. PAUL AND THE ROMAN CHURCH (1, 8-15).

In my prayers (9) I regularly thank God for your faith (8), praying that I may be allowed to carry out my often hindered intention of visiting you (10-13), that I may garner some fruit among you as I have done among the other non-Jews (13), for my duty is to all such, whatever their language or culture (14) and so to you (15).

3. THE THESIS OF THE EPISTLE (1.16-17).

My duty to all and to you is, then, to impart this gospel (15). It is nothing

8 First of all I thank my God through Jesus Christ for you all, because your faith is coming to everyone's ears throughout the world.

[My thanks is no mere letter
9 formula] for God, whom my spirit serves in a constant ritual [of prayer] in [my work for] the gospel of his Son, is my witness how incessantly I mention you, always including in my
10 prayers the petition that, some near day at last, the way to come to you
11 may be opened for me by God's will. I long to see you. I want to impart some spiritual gift to strengthen you—
12 I mean, I want [us], by one another's faith, [to find] joint encouragement in [my visit to] you, you by my [faith]
13 and I by yours. And I want you to know, brothers, that I have often intended to come to you—but up to the present I have been prevented—to get some fruit among you too, as I have already done among the other
14 non-Jews. My duty is [to all non-Jews,] to those who speak Greek and to those who do not, to those who are educated and to those who
15 are not. Hence my forwardness to preach the gospel to you who are at
16 Rome, too. For [even at Rome] I am not ashamed of the gospel. It is God's power bringing salvation to every one who has faith [in Jesus],

to be ashamed of even at Rome (16), for it is God's power bringing Messianic security to all, Jew and non-Jew who have faith in Jesus. In it we see a righteousness of God revealed to man's faith in accordance with prophecy (17).

17 Jew first and [then] non-Jew. For in it [the gospel], a righteousness of God is revealed to man's faith on the ground of faith, as it stands written [Hab. 2. 4], It is from faith that the righteous man shall find life.

I. The Revelation of God's Righteousness in Judgment (1.18-3.20).

1. IN HEATHENISM (1. 18-32) *The Cause* (1.18-21).

Though God has always given a clear revelation of himself in nature, men have suppressed the truth.
The results (1.21-32).

have been —

- (a) mental obfuscation (1.21).
- (b) idolatry, in spite of boasted wisdom (1.22-23).
- (c) disgraceful impurity (1.24-28) following from the idolatry that preferred the worship of the creature to that of the Creator (1.25), and all the anti-social vices of heathenism (1.29-31), and even the perversion of conscience (1.32).

18 [The need for this revelation (cp. 3. 1-5) is shown by another revelation (1.18-3.20)], for the wrath of God is revealed from heaven as against all the impiety and wickedness of men who fetter the truth in their wickedness.

19 [That they do so is plain], because all that may be known of God is clear to them for God [himself] has made it clear to them. For, ever since the world's creation, his invisible attributes, his everlasting power and godhead, have been clearly seen, made intelligible through his works, so that they are

20 without excuse. [They have no excuse] for though they knew God they have not glorified him as God nor given him thanks, but indulged in fruitless speculations, and their undiscerning minds
22 have been darkened. Asserting their

17. Barth interprets: God's righteousness is revealed to man's faith from God's faithfulness It is from God's righteousness that the righteous man shall find life. The text of Rom. has "faith", though Cod. Ephraemi, Harklean Syriac and Jerome have, with the LXX of Hab. ii, 4, "my faithfulness", against the Hebrew, "his faithfulness". Barth follows the LXX while declaring that it makes no difference to the sense which is chosen. For man's faith is in God's faithfulness.

123 wisdom they have become foolish,
and have exchanged the glory of the
immortal God for an image [cp.
Ps. 106, 20] representing mortal man,
birds, beasts or reptiles.

24 So, [because of this impiety,] God
has given them up [immersed] in
their self chosen desires to the impurity
of dishonouring their bodies with one
25 another, for they were men who
exchanged the real God for a lie, and
worshipped and served the creature
instead of the Creator, who is blessed
for ever : Amen.

26 So, [because of this impiety, I
repeat,] God has given them up to
infamous passions. For their women
have exchanged the [sex's] natural
27 use for what is unnatural, and the
men, too, dispensing with women's
natural use, have blazed out in lust for
one another, men carrying on obscenity
with men, and being repaid, in their
own persons, with the due retribution
of their misconduct [or, of their
28 straying from God]. And as they
cast God out of their mind, so, to an
outcast mind God has given them up,
to do things which ought not to be
29 done. [They have been] filled with
every kind of wrong doing, with active
wickedness, aggressiveness, spite ; they

- 1 are full of envy, murder, quarrel-
someness, trickery, suspecting the worst,
30 secret defamers, open slanderers, hate-
ful to God, bullies, haughty, boastful,
devising [new] evil things. They dis-
31 obey their parents, are destitute of
[moral] sense, do not keep their
agreements, are loveless, merciless.
32 Though they know full well God's
decree that those who practise such
things deserve death, they not only do
them but cordially agree with those
who practise them.

2. IN THE JEWISH WORLD (2. 1-3.20)

(1) *The Jew has no superior standing* (2. 1-16).

(a) The Jew is not better than the non-Jew he criticises, and will suffer the same fate (1-4).

- 2 1 [But the Jew has no superior
standing,] and so you are without
excuse, whoever you are who sit in
judgment. In judging others you con-
demn yourself, for you who judge
2 practice the same [vices]. But we
know that God's judgment rightly lies
against those who practise such [vices].
3 But do you, who sit in judgment on
those who practise such [vices] and
[yet] do the same, think that *you* will
4 escape God's sentence? Or are you
[guilty of] making light of the wealth
of his kindness and forbearance and
patience, ignoring the fact that God's
goodness is to lead you to repentance?
5 By your stubbornness and your
unrepentant heart you are laying up
for yourself wrath in the Day of Wrath,
when God's right judging will stand
revealed.

(b) The priority of the Jew will be merely priority in reward and punishment, but the criterion is deeds not privileges (5-11).

2 6 He will repay every man in
 accordance with his deeds [Ps. 62. 12] :
 7 eternal life to those who by steadfast
 endurance in a life-work of good,
 seek for [the Messianic] glory, honour
 8 and immortality ; but to those who
 through selfish ends are disloyal to
 truth and loyal [only] to wickedness,
 [there will come] anger and wrath—
 9 crushing pressure and inescapable
 restraint. [This will come] upon every
 human being who commits evil, Jew
 10 first and Greek too. But [there will
 be] glory and honour and peace for
 every one who does good, Jew first
 11 and Greek too. For there is no
 12 partiality with God. Those that have
 sinned without [knowing] the Law will
 perish without the Law [being
 invoked] : those that have sinned under
 the Law will be judged by the Law :
 13 for it is not the hearers of the Law
 that are righteous in God's sight, but
 it is those who keep the Law who will
 16 be pronounced righteous, on the
 day when, as my gospel teaches, God
 judges men's inner lives by Christ
 14 Jesus. For when non-Jews who
 have no Law obey instinctively the
 Law's behests, they are a law to
 themselves, though they have no
 15 Law. They exhibit the work the
 Law requires as a writing on their

(c) The privilege of having
 the Law does not except
 the Jew from judgment, for
 the criterion is deeds, not
 privileges ; nor does the
 lack of it the non-Jew, for
 he has the Law written on
 his heart (12-16).

2 hearts, with which their conscience agrees in its witness, and their thoughts, one against another, accuse or perhaps excuse.

(2) *The Jewish world is stained with many of the same vices as the non-Jewish world, (2.17-29).*

(a) Though the Jew has the proud possession of the Law and is conscious of a moral mission to the non-Jewish world, his evil life brings dishonour on God. (17-24).

(b) Circumcision does not exempt a man from God's judgment, for the true circumcision is that of the heart that keeps the Law, a circumcision that the non-Jew may have. This God sees and approves (25-29).

17 But if you bear the name of "Jew" and rely on the Law and are proud to
18 belong to God and know [his] will and can discern what is noble living because of the instruction you receive
19 from the Law, sure that you are a guide of the blind, a light to those in
20 darkness, an instructor of the stupid, a teacher of the simple because you possess the embodiment of knowledge
21 and truth in the Law—you teach some one else—well then, do you not teach yourself? You preach against
22 stealing; do you steal? You forbid adultery: do you commit it? You
23 abominate idols: do you commit sacrilege? You are proud of the Law: Do you dishonour God by breaking
24 the Law? For "the name of God through you is reviled among the non-Jews" as it stands written [Is.
25 52. 5 LXX]. Circumcision is an advantage if you keep the Law: but if you are a law-breaker your circumcision has turned into uncircumcision.
26 And so, if a non-Jew keeps the Law's decrees, shall not his uncircumcision be

2. 23. *Commit sacrilege*: lit. rob temples, but the word is probably used in a wider sense here; c.p. Moulton & Milligan.

- 2 27 reckoned [by God] as circumcision ?
 The physically uncircumcised non-Jew
 who keeps the Law, shall condemn
 you who, with your written Law and
 28 circumcision are a law-breaker. For
 he is not a Jew who is so visibly, nor is
 that circumcision which is visible
 29 circumcision in the flesh : but he is a
 Jew who is so in secret, and circumcision
 is circumcision of the heart, in the
 spirit, not in [mere obedience to] the
 written law [of circumcision]. Such
 a man has divine, not human, appro-
 bation.

(3) *Jewish Objections* (3.1-8).

Dodd regards this as a weak section that Paul would better have omitted. The previous argument leads to the position that the answer to the question "what then is the advantage of the Jew ?" should have been "none". But Paul's Pharisaism or patriotism prevents him from giving it. Objector : You rob the Jew of every advantage (1).

Paul : He has many advantages, especially the Law (2).

O. But you say that this advantage is nullified by the fact that he has not kept the law (3).

- 3 1 What advantage, then, has the Jew,
 or what is the good of circumcision ?
 2 Much is every way. First, [the Jews]
 were entrusted with God's utterances.
 3 True [$\gamma\acute{\alpha}\rho$], but they have not kept
 them [$\tau\acute{\iota}$]. But if some have proved
 faithless [to the covenant], is their
 faithlessness to cancel God's faith-
 4 fulness ? Certainly not ! Let God
 prove to be true and every man false
 [Ps. 116. 11], as it stands written,
 That thou mayest be declared
 righteous in thy words,
 And prevail when thou judgest
 [Ps. 51.4].

3. 3. The $\gamma\acute{\alpha}\rho$ confirms the preceding—the $\tau\acute{\iota}$ indicates some difficulty or objection to it (Alford, in loc.)

P. The fact that some have not will not cancel the truth of God, and cannot ; for God is the just judge and will not condone their sin (3-4). (How this is an advantage, Paul does not show).

O. But this means that God's righteousness is brought out by the nation's sin, and commits us to the position that God is unrighteous to punish (5). P. This is negated by God's position as judge (6). O. But if the nation's infidelity enhances the glory of God, why call it sin ? (7) and why not do evil to bring good (i.e. further God's glory) ?

P. Such arguments are wrongly attributed to me and are rightly condemned (8).

Barth makes 3. 1-8 begin his section 3. 1-30 on the Righteousness of God.

My argument does not rob the Jew of every advantage (1), for he has received the Law (2), and his inevitable failure to keep it brings out the truth of God over against the untruth of man, whose judge he is (3-4). But if human sin brings out the righteousness of God, can God be righteous when he punishes it ? The argument fails because of what God is : we agree that he is the righteous judge, and so lies outside of

3 5 But if our unrighteousness emphasises the righteousness of God, what shall we say ? That—speaking humanly—God is unrighteous in bringing [the consequences of] his anger

6 upon us ? Certainly not ! Otherwise,

7 how is God to judge the world ? But if my falsity by enhancing the truth of God has redounded to his glory, why am I after all [ἐτι] lumped with others [καὶ γὰρ] and judged as a sinner ?

8 And why are we not to do evil that good may come ?—as go the slanders I suffer, and as some say I say. The condemnation of those who argue thus will be deserved.

9 What then ? Have we [Jews] any advantage ? None at all, for I have previously accused both Jews and 10 non-Jews of all lying under sin—as it stands written,

There is no one righteous, no not one

[Ps. 14.1, 3 ; 53.1, 3].

11 There is no one who understands
There is no one who seeks for God
[Ps. 14.2 ; 53.3]

12 All have turned aside, [all] together
have become corrupt
[Ps. 14.3 ; 53.3].

8. Will be : lit. is. But the idea of futurity is conveyed in the eschatological condemnation.

9. non-Jews : lit. Greeks.

any series of propositions we may frame (5-6). The two inferences from this otherness of God, that human responsibility disappears, and that sin is meritorious as enhancing the glory of God, are both to be condemned on the same ground, namely that neither by good nor by evil can man make any contribution to God's glory (7-8).

(4) *The Jewish world is condemned by its own scriptures* (3, 9-20).

The unsparing words of the scriptures (9-18) are naturally addressed to the Jews, whose scriptures (9-18) they are (19), and leave no hope of any justification by the Law; the function of which is merely to produce conviction of sin (20).

- 3 There is no one who does good,
not even one.
[Ps. 14.3 ; 53.3].
- 13 Their throat is an open grave,
They deceive with their tongues,
[Ps. 5.9]
The poison of asps is beneath
their lips,
[Ps. 140.3]
- 14 Their mouth is full of cursing and
bitterness,
[Ps. 10.7]
- 15 Their feet are swift to shed blood,
16 Ruin and misery [follow] in their
tracks,
17 And the way to peace they know
not,
[Is. 59.7, 8]
- 18 There is no fear of God before
their eyes.
[Ps. 36.1]
- 19 Now we know all that the Law [i.e.
the O.T.] says is spoken to those under
its authority [i.e. to the Jews], that
every mouth, [Jewish, not merely
non-Jewish] may be stopped, and the
whole world brought under God's
20 judgment: because "no human being
will be justified before him" [Ps.
143, 2] by doing the works of the Law.
The Law [merely] brings conviction
of sin.

II. The Revelation of God's Righteousness in Justification Through Christ, (3.21-4.25).

1. THE MEANING OF JUSTIFICATION BY FAITH. (3.21-26).

Justification is not through obedience to the Law (as a code) though the Law (as God's revelation) and the prophets foreshadow it; for it is God's gracious and gratuitous acquittal of man, and is through faith in Jesus Christ (21-24). Hence it is for all, Jew and non-Jew.

It is a deliverance effected by a public act of God setting Jesus forth in a bloody death as annulling sin, thus exhibiting God's righteousness obscured by his previous forbearance. This annulment of sin becomes ours through faith in this deliverance (25, 26).

Its purpose was that God might be his own righteous self, and at the same time acquit (treat as righteous) those who make faith in Jesus their basis (26).

2. THE CONSEQUENCES OF THIS POSITION (3.27-31).

(1) *(Jewish) Boasting is excluded.* (27-28).

because the acquittal is not

21 But now we have a revelation of a righteousness God in independence of the Law, though the Law and the prophets bear witness to it. But it is a righteousness of God [given us] through believing in Jesus Christ, and [so] it is for all who believe—for there is no difference [between Jew and non-Jew]: for all have sinned and [all] fall short of glorious likeness to God, but [all] are acquitted gratis by his undeserved favour through the deliverance [effected] in Christ Jesus. Him God has [publicly] set forth as annulling sin through his bloody death, [which annulment takes effect in us] through faith. This was to give an exhibition of his righteousness [necessary] because, in his forbearance, God had overlooked sins committed previously, which forbearance looked forward to this exhibition of his righteousness at this present juncture; the purpose of which was that he might be righteous himself, and acquit [i.e. treat as righteous] the man who bases himself on faith in Jesus.

27 What room, then, is there for [Jewish] boasting? It is decisively excluded. By what principle? [Does] the principle of works [exclude it]?

23. *glorious likeness to God*, or, the praise that comes from God (Alford).

27. *decisively*: cp. the aorist tense.

earned by good deeds (enjoined by the Law) but given gratis.

(2) *Justification by faith is the only way and is open to all* (29-31).

If God is one—the fundamental Jewish tenet—He must be the God of all the race ; and so approachable by the one method open to all, not the Law, but faith. Yet this establishes not abrogates the Law (in the sense of God's' revelation in the Old Testament).

3. ABRAHAM IS A CRUCIAL EXAMPLE OF JUSTIFICATION BY FAITH (4.1-25)

(1) *His justification did not depend on works*, (4.1-8).

A workman receives wages as his due. Abraham, on the contrary, as an unearned favour, had his faith counted to him as righteousness. Similarly the happiness of which David speaks (Ps. 32.1-2) is not due to a good life but to God's free forgiveness of sins.

3 No, but the principle of faith does. [And that principle we maintain,] for
28 we reckon that a man is justified [receives acquittal] by faith, apart from the works the Law enjoins.
29 Or [would you say] God is the God of Jews only ? Is he not also [the God] of non-Jews ? Certainly also of non-
30 Jews, if it is really true [*εἰτε*] that God is one. If so he will acquit the Jew on the basis of faith, and the
31 non-Jew through his faith. Are we then annulling the Law through faith ? Certainly not ! On the contrary, we are establishing it.

4 1 What then shall we say of Abraham our human ancestor ? For if
2 Abraham's acquittal arose from his [good] works he has ground for boasting. [He might have some ground of boasting before men] but
3 not before God. For what says the scripture verse ? Abraham had faith in God, and [this] was counted to
4 him as righteousness [Gen. 15.6]. Now wages are not counted as a favour to a workman but a due.
5 But one who does no works, but has faith in him who acquits the ungodly, has his faith counted to him as right-

4. 1. *Abraham* : omitting " has found " with B, 1908, Origen, W.H., Moffatt,

4 6 eousness, just as David, too, speaks of the blessedness of the man to whom God counts righteousness apart from [his] works—

7 Blessed are they whose transgressions have been forgiven, and whose sins have been covered over,

8 Blessed is the man whose sin God will not count. [Ps. 32.1-2]

(2) *His justification did not depend on circumcision* (4.9-12), for his faith was counted to him as righteousness *before* he had submitted to the rite. Thus he is the spiritual father of all who exercise a like faith, whether Jews or non-Jews.

9 Now is the blessedness here mentioned [pronounced] on those who are circumcised or upon those who are not? For we say, [His] faith was counted to Abraham as righteousness.

10 In what state [was he when] it was [so] counted? Had he, or had he not been circumcised? Not after he had been circumcised, but when he had not.

11 And he received circumcision as a sign, as a seal, of the faith-righteousness which he had while still uncircumcised, [God's purpose being] that he might be the [spiritual] father of all those who, though uncircumcised, exercise faith, and so have righteousness counted

12 to them; and [also] the father of those who are not merely circumcised, but also march in the footsteps of our father Abraham's faith which he had while uncircumcised.

12. Omit τοῖς before στοιχοῦσιν with Beza, or read αὐτοῖς as Hort conjectures,

(3) *His justification did not depend on law*, (4.13-17), because this would make the promise, and faith in it, otiose; and would lead, not to justification, but to its opposite, wrath. All depends on man's faith and God's free favour, that the promise (father of many nations), may be fulfilled by the inclusion of those who do not come to it from the Law.

(4) *Abraham's faith is a type of the Christian's* (4.17-25).

Abraham's unwavering faith in God's power to fulfil his promise produced in him the vital power that made him, what even then, he was in God's sight—God to whom non-existing things exist—the father of many nations, for his faith, counted to him as righteous-

13 Further [γάρ], it was not through law that the promise that he should inherit the world [came] to Abraham or to his posterity, but through faith-
 14 righteousness. For if those whose basis is law are heirs, then faith has been made a nullity, and the
 15 promise brought to naught. (For law produces Wrath [i.e. it only furthers the process of sin and retribution described in chapters 1-2 (Dodd)] : and where there is no law there is no transgression [and so no
 16 wrath]). And so [i.e. because the effects of law are baneful] all depends on [man's] faith, that the principle may be [God's unmerited] favour, so that the promise may be secure to the whole [of Abraham's] posterity, not only to that part which [comes to it] from the Law, but also to that part which [comes to it] from the [same] faith [as] Abraham's, who is the father
 17 of all of us [Christian people], just as it stands written, I have made thee a father of many nations [i.e. not merely Jews : Gen. 17. 5].

[He was already our father] in God's sight, in whom he had faith, the God who brings the dead to life and speaks of, as existing, things that do
 18 not exist. Against [all natural] hope

ness, qualified him to be their spiritual father (17-22).

When we, too, believe in a birth from the dead, the death and resurrection of Jesus for our deliverance from sin, our faith, too, is counted for righteousness (23-25).

4 he had faith [in God] grounded in hope, so that he became the father of many nations, just as it was said [to him by God], Thus shall be thy posterity
19 [Gen. 15. 5]. And he considered his own effete body—he was about a hundred years old—and Sarah's sterility, without weakening in faith.
20 He was not led by lack of faith to doubt God's promise. On the contrary, by confessing God's power
21 [lit. by giving God glory], and by being convinced that [God] could do as well as promise [καί] what he had promised,
20 it was by faith he was endowed with
22 vital force. And so, too, his faith was counted to him as righteousness [Gen. 23
15. 6]. "It was counted to him" was
24 not merely written to record his faith but for our profit. Faith is to be counted to us who have faith in him who raised Jesus our Lord from the
25 dead who was given up [to death] because of our trespasses, and raised from the dead because our justification had been effected.

23. *to record his faith*: lit. for his sake.

24. *for our profit*: lit. for our sake.

25. Weymouth stresses the point that *διὰ τὴν δικαιοσύνην ἡμῶν* cannot be prospective "to effect our justification". Most, as R.V. "for . . . for", leave the point vague. Dodd may be right in regarding the verse as a parallelistic expansion of the thought, He died and rose again in order that we might be delivered from the guilt of our sins.

III. The Revelation of God's righteousness in the Effects of Justification on those who are Justified, (5-8).

1. JUSTIFICATION leads at once to PEACE WITH GOD which deepens through pressure of circumstances into an EXULTANT HOPE OF SHARING GOD'S GLORY inasmuch as we must needs be convinced that if God can achieve the difficult task of justifying us by the blood of Christ, by his life he can save us from the Wrath, i.e. that entanglement in sin and its consequences which issues in the Last Judgment (5.1-11).

5 1 So, as we have received acquittal arising from [our] faith, let us enjoy the peace with God which is ours
2 through Our Lord Jesus Christ. It was through him, that we were piloted too [*καί*] into [this state of God's] favour in which we have our berth. [But more than peace and favour with God is ours] : let us also exult in the
3 hope of [sharing] God's glory. Nor [should we exult] merely [in our brilliant prospects]. Let us also exult in our [present] troubles [which prepare for future glory], for we know that trouble produces steadfast endurance,
4 and endurance character, and character hope. And this is a hope which
5 never disappoints us [Ps. 22.5, 25.3, 20 LXX] because [it rises from a sense of] God's love [for us] poured out in our hearts by the Holy Spirit which has been given us. [And this is but
6 natural] if, indeed, while we were still weak, at the proper time Christ died for the ungodly.
7 Why, for a just man one will scarcely die, though for the good man one here and there even braves dying.

5. 2. *piloted* : Pallis regards προαγωγή as nautical, "approach".
we have our berth : lit. have taken our stand.
6. *if indeed* : reading *εἰ γε* B or *εἴπερ* with Hort's conjecture.
7. *though* : γάρ exceptive.
here and there : translating the present tense τολμᾷ.

5 8 But God proves his love to us by
 Christ's dying for us while we were
 9 still sinners. Much more, then, now
 that we have received acquittal through
 his blood, shall we be saved by him
 10 from the Wrath. For if, while we
 were enemies, we were reconciled to
 God through the death of his Son,
 much more, after being reconciled,
 11 shall we be saved by his life, and
 not only [saved], but [saved] exulting
 in God through Our Lord Jesus Christ,
 through whom [even] now we have
 received the reconciliation [of which
 we have been speaking].

2. THESE EFFECTS OF
 JUSTIFICATION ARE
 PARALLEL WITH AND
 OPPOSITE TO THE EFFECTS
 OF ADAM'S SIN (5. 12-21)

(1) *They are like in that
 the transition is from
 one to all, (5.12-14).*

Though sin only becomes
 transgression with the
 introduction of law, the
 universal reign of death
 from Adam to Moses
 shows that it is from one
 man, Adam, that sin has
 spread to all.

12 [These glorious blessings through
 Christ form a striking contrast with
 Adam's legacy to the race]. And so,
 as through one man sin entered into
 the world and death through sin, and
 so death passed through to all men
 13 because all had sinned—for up to the
 time of the Law sin was in the world,
 but sin is not reckoned [against the
 14 sinner] when there is no law, but [its
 universality in the world was proved
 by the fact that] death reigned as
 king from [the time of] Adam to
 [that of] Moses even over those
 who had not sinned like Adam [by

9. *Wrath*: i.e. if the death of Christ conveying God's love to us (8), secures the acquittal of us sinners, this is a guarantee that Christ will save us from the train of retribution that culminates in the Last Judgment.

(2) *They are unlike in that whereas Adam's sin brought sin, condemnation, death, through Christ come grace, a sentence of unmerited acquittal (justification), life (15-21).*

(a) Justification surpasses Adam's transgression in the *quantity* of its effects (15).

Adam's transgression brought universal death.

The free gift of justification in God's grace and Christ's kindness more than repairs this in blessing (15).

(b) Justification surpasses Adam's transgression in the *quality* of its effects.

The one transgression resulting in universal condemnation is out-matched by the annulment of the many (universal) transgressions by one act of acquittal (16).

(c) Justification inaugurates a reign of life, whereas Adam's transgression inaugurated a reign of death (17).

5 transgressing a law]. He is the
15 type of the coming [Saviour]. [But what a difference :] The free gift [of justification] is not like the transgression. For if through the transgression of the one the whole of mankind died, God's grace [i.e. free unmerited favour] and the gift [of justification given] in the grace [i.e. kindness] of the one man, Jesus Christ, was much more abundant [in its effects] upon the whole of mankind.

16 And the gift is not like the ill effects of the one man's sinning, for the judgment which one man called down resulted in [universal] condemnation, but the free gift called down by universal transgression resulted in a [single but
17 universal] sentence of acquittal. For if through the transgression of the one death has reigned through the one, much more shall those who receive God's overflowing grace and gift of righteousness [in his sight, i.e. acquittal] reign [not in death but] in life, through the One, Jesus Christ.

18 Well then, as one transgression [issued in] condemnation for all men, so also one sentence of acquittal [issued in] an act of life-giving abso-

15. *the whole of mankind*: lit. many. "This means all" (Bengel).

17. *has reigned*: constative aorist. Wey. "seize the sovereignty" regards the aor. as ingressive.

(d) Summary (18-21).

One transgression resulted in universal condemnation, one sentence of acquittal in life-giving absolution (18). Adam's and Christ's acts respectively constituted men sinners and righteous (19). To pass over Moses and go back to Adam is legitimate, for the introduction of the Law merely aggravates sin, but this has been met by God's grace, that the reign of sin in death may be replaced by a reign of grace issuing in life (20-21).

5 19 lution for all men. For just as through one man's disobedience mankind as a whole was constituted sinners ; so, too, through one man's obedience, mankind as a whole will be constituted
20 righteous. The [Law of Moses is not fundamental to God's plan] for Law [i.e. the Law of Moses, cp. v. 14] was introduced as an addition greatly to increase transgression [i.e. make the sinner conscious of disobedience] : but where sin has increased, [God's] grace [i.e. God's loving kindness or favour shown in the gift of his Son]
21 has surpassed its increase. And the purpose is that, just as sin exercised a kingly sway in [universal] death, so, too, [God's] grace might, through Jesus Christ Our Lord, enter on a kingly sway exercised through righteousness, and issuing in life.

3. JUSTIFICATION LEADS TO RIGHTEOUSNESS (THE HOLY LIFE) IN THOSE WHO HAVE BEEN JUSTIFIED (6.1-7.6).

The Christian man is not, by God's grace, freed to sin, but freed from sin ; for death with

6 1 What are we to say, then ? Are we to continue [living] in sin to give wider scope for [God's forgiving]
2 grace ? Certainly not ! We died to sin. How are we any longer to live
3 in it ? Do you not know that all of

19. *mankind as a whole* : lit. all.

constituted : the Greek word has the same ambiguity as the English :—" place in the class and condition (i.e. reality) of sinners " (Sanday and Headlam), brings out the two meanings both here involved.

21. *Righteousness* : this seems here to include—

(a) the righteousness of God and Christ displayed in Christ's death (cp. 5. 19).

(b) justification.

(c) sanctification resulting from justification.

Christ, to which baptism commits him, means the death of the old sinful self and a rising with Christ into a new life, where the old slave master, sin, has no legal claim on him (6.1-8). He lives in union with a Christ who has done with mortal life in this sinful world (i.e. it is his privilege to live an unending life of freedom from sin, (6.9-10).

6 us who were baptised into Christ
 Jesus were baptised into his death ?
 4 So we were buried with him through
 baptism into his death, that just as
 Christ was raised from the dead
 through the glorious [power] of the
 Father, so we also might [be raised
 from a life of sin now dead and buried
 and] have our being in a new realm
 5 of life. For if we were united with
 him by a death like his, we shall also
 be [united with him] by a resurrection
 6 like his : for we know that our old
 self was crucified with [him], that sin's
 control of the body might be rendered
 null, so that we should no longer be
 7 slaves to sin : for when a man has
 died he is free from the claims of sin
 8 [as from all legal claims]. But if we
 died with Christ, [then our union
 9 with him is such that] we believe
 we shall also live with him, in that
 we know that a Christ who has
 been raised from the dead will not die
 again : death has no further power
 10 over him. The death he died He
 died to sin once for all : the life that
 he lives, he lives to God.

-
6. 5. *were united* : aoristic perfect. The point of time referred to is that of baptism.
 6. *sin's control of the body* : lit. body of sin, i.e. body as controlled by sin, i.e. sin's control of the body.
 10. *The death He died He died to sin once for all* : i.e. death put him out of all relation with sin.

Place yourselves, then, at God's disposal in a new life instead of at the disposal of sin (6.11-13). This is possible for you are now ruled by grace not law, sin's instrument (6.14)

(1) *Slavery illustrates our deliverance from the reign of sin, (6.15-23).*

You were formerly slaves of sin and your business, uncleanness, and your wages, death. Now, under grace, and no longer controlled by law (15), sin's instrument, you are slaves of righteousness, your business, consecration to God, and the unearned reward he bestows, eternal life (6.18-23). The two services are incompatible, (6.20).

11 So you, too, must regard yourselves as dead to sin ; but, in Christ Jesus, as
12 living to God. So do not let sin con-
13 tinue its reign in your mortal body and make you obey its desires, and do not continue to place your powers at the disposal of sin as instruments of wrong ; but place yourselves, once for all, at God's disposal, as alive from the dead ; and your powers at God's disposal as instruments of righteousness,
14 for sin shall not lord it over you ; for you are not under law [which fosters sin 5. 20, 7. 8] but under grace.

15 What follows, then ? Are we [free] to commit acts of sin because we are not under law but under grace ?
16 Certainly not ! Do you not know that whichever be the power at whose disposal you place yourselves to obey it, you are the slaves of the power you are obeying ; either sin with death as the result, or obedience [to God] resulting in righteousness ?
17 But thank God that, [though] you were slaves of sin, you became obedient from the heart to the regulative force
18 of the teaching you were taught ; and, by being emancipated from sin, you were made slaves of righteousness.

13. *Powers* : lit. members.

17. *were taught* : see Pallis on Mk. vii, 13.

6 19 I use a human metaphor because of your human infirmity. [You were made slaves of righteousness, I say,] for just as you [previously] placed your powers in thrall to immorality and lawlessness, so now place your powers in thrall to righteousness for progressive consecration [to God].
 20 [Why? Because] when you were slaves of sin, you were free as regards
 21 righteousness. Then what was the fruit you had then ? Things of which you are now ashamed ; for the result
 22 of those things is death. But, as it is, you have been emancipated from sin and made slaves to God, and the fruit you have leads to progressive consecration [to God], with eternal
 23 life as the result. For the wages paid [by the slave master] sin is death, but God [pays no wages but grants] eternal life in Christ Jesus Our Lord as a free gift.

(2) *The marriage state illustrates our deliverance from the Law and the sinful life it produced (7.1-6).*

Death releases the surviving partner of a

7 1 Surely, brothers, you know, for I am speaking to men who know [what] law [is], that the law has control of a man [only] as long as he lives. [That death ends the Law's control is plain,]

19. *metaphor* : in speaking of 'slaves of righteousness.' 'Human' here translates two different Greek expressions.
previously placed : constative aorist.
and lawlessness : omit *εἰς τὴν ἀνομίαν* (R.V. unto iniquity with B. Peshitta Tert. Hort brackets).

7. 1. *Surely . . . you know* : accenting *ἦ* as *ἦ* and taking it as a mere interrogative particle (cp. Moulton and Milligan and Souter s.v. *ἦ*).
 Lit. Are you ignorant ?

marriage from legal obligation to the other (7.1-3). So, from the Law's hold upon us, with its stimulation to sin, we are released by dying with Christ, that our new life in Christ may be fruitful to God (7.4-6).

7 2 for a married woman is bound by law to her husband while he lives ; but if the husband dies she is no longer bound by [the section of] the law 3 [treating] of the husband. So then, if, while her husband is living she become another man's, she will be known as an adulteress ; but if her husband die she is free from the law, so that she is not an adulteress if she 4 become another man's. So then, my brothers, as belonging to the Body of Christ, you, too, have died with Christ to the Law, so as to become another's, his who has risen from the dead, that we might live a life of 5 fruitfulness to God. [The new marriage should be fruitful for the old one was,] for when we lived our merely natural lives, the urges that came through the Law to sinful [acts] were active in our bodily organism in bearing 6 fruit to death. But now we have been set free from the Law by dying to that which held us in restraint, so that ours is a new service conditioned by God's Spirit, not the old one with its written regulations.

4. "as belonging to the Body . . . have died with Christ to the Law" : Schweitzer's "free but accurate rendering" quoted by Dodd, Rom. 102.

4. IT ENDS THE MORAL CONFLICT IN THE SOUL (7.7-25).

That conflict shows, not that the Law is evil but that it is powerless against indwelling sin (7.7-25).

We are delivered, then, from the Law by dying with Christ (7.6), but this does not mean that the Law is sinful (7.7). On the contrary the Law first pointed out the sinfulness of sin (7.7). Sin used the Law (by producing a sense of guilt (7.8), and by provoking to disobedience (7.8a, 9-12), to ruin me. Nor does it mean that the Law was fatal to me, for sin's use of that which is good, merely showed sin in its true colours (7.13-14).

7 7 What are we to say, then ? The Law is sinful ? Certainly not ! On the contrary, it was only through the Law that I came to know sin [in myself], for I should not have been conscious of covetousness had the Law not said, Thou shalt not covet
8 [Ex. 20, 17]. But sin seized the advantage the commandment afforded, and produced in me every [kind of] covetous desire, for apart from a norm [lit. law] sin has no meaning
9 [lit. is dead]. And there was a time when, as I was not yet under the Law's [power], I was alive : but
10 the commandment came, sin sprang into life, and I died : and the very commandment of which the purpose was life, I found to result in death :
11 for sin, seized the advantage the commandment afforded, betrayed me
12 and killed me with it. So the Law is holy, and [each] commandment is holy, righteous and good.
13 Then did what was good prove fatal to me ? Certainly not ! but sin [did] ; that, by effecting my death by means of what is good, it might be openly seen to be sin, [that is,] in order that its use of the commandment might prove how exceedingly sinful sin is.
14 For we know that the Law derives its nature from the Spirit of God : but

My human nature is dominated by indwelling sin, so that I can neither do the right, as I wish, nor avoid the wrong. My reason (and conscience) are prisoner to this power. From this inner conflict there comes deliverance through Jesus Christ our Lord (7.15-25).

7 I am a mere human creature, sold
 15 into the power of sin. I [blindly]
 carry into effect I know not what,
 for I do not practise what I wish, but
 16 I do the very thing I hate. But if
 I do the very thing I am averse to,
 I agree with the Law, [I agree] that it is
 17 excellent. This being so [νυνὶ δέ] it
 follows [οὐκ ἐτι] that it is not I that
 effect the action, but Sin that has
 18 its home in me. For I know that
 nothing good has its home in me, that
 is, in my earthly nature. I have the
 wish [to do right,] but not [the power]
 19 to do it. I do not do the good I wish,
 but the evil I wish not to do, I do again
 20 and again. But if I do the very thing
 I wish not to do, it follows that [οὐκ ἐτι]
 it is not I who carry it out, but Sin
 21 that has its home in me. As to the
 Law, then, I find that though I wish
 to do right, wrong [only] is in my
 22 power. In my inmost self I heartily
 23 agree with the Law of God, but I
 find a different kind of law in my human
 frame at war with the law of my reason,
 and making me a prisoner in [the
 power of] the law that is in my human
 25 frame constraining me to sin. So
 then, I myself [Paul], serve the Law of
 God with my reason, but with my
 earthly nature the law that constrains
 24 to sin. Wretched man that I am !

7 who is to deliver me from [the power of] this human nature which involves me in this [living] death ? Thanks
25 be to God ! [The deliverance is wrought] through Jesus Christ our Lord

5. IT LEADS TO THE TRIUMPHANT LIFE OF THE SPIRIT (8.1-39).

(1) *The reign of the Spirit gives freedom from sin and death the Law failed to give (1.1-4).*

The failure of the Law to free us from sin, condemnation and death, is made good by the Cross and the Spirit (8.1-4).

(2) *gives present life and peace, (1.5-10).*

The old unregenerate nature was hostile to God and displeasing to him, and tended to death ; but when the

8 1 There is thus no condemnation now
2 for those who are in Christ Jesus ; for the constraining power [lit. law] of the Spirit that brings the life that is in Christ Jesus, has set me free from the Law [of Moses] that brings sin
3 and death. For what the Law, weakened through having to act through our earthly nature could not do, God [did]. By sending his own Son as a sin offering, with an earthly nature like our own sinful nature, in our
4 earthly nature he nonsuited Sin, that the Law's behest[s] might be carried out by us who do not live in accordance with our earthly nature, but in
5 accordance with the Spirit. Those who are controlled by their earthly nature have the bent and outlook of the earthly nature : those who are controlled by the Spirit, have the

8. 3. *as a sin offering* : The phrase occurs in this sense more than 50 times in Leviticus, but it may be more general here. So Moffatt, "to deal with sin".

nonsuited i.e. cast in its suit, frustrated.

Sin, the slave master in our earthly nature makes application for the return of his slave who has escaped. He is informed by the court that the slave is dead : he has died with Christ, and so has passed from his master's jurisdiction, cp. vi, 7. The master thus loses his suit.

5. *controlled by the Spirit* possibly we should translate, "spiritual nature", but if so the meaning is "human nature under the control of the Spirit of God". So throughout verses 5-9.

Spirit rules human nature there is life and peace.
3. *promises future resurrection* (8.11-13).

we may expect resurrection through the indwelling Spirit. Our duty, then, is to live to God (8.11-13).

8 6 Spirit's bent and outlook. The bent and outlook of the earthly nature [mean] death, but the bent and outlook of the Spirit [mean] life and peace,
7 for the bent and outlook of the earthly nature are enmity to God, for they are not ruled by God's law ; indeed they
8 cannot be : and those who follow their earthly nature [lit. are in the
9 flesh] cannot please God. But you do not follow your earthly nature [lit. are not in the flesh] but the Spirit [lit. are in the Spirit] since the Spirit of God dwells in you ; but any one without the Spirit of Christ is not
10 [one] of his. But if Christ is in you, though [your] body is [as good as] dead because of sin [whose wages is death, 6.5], [your] spirit [i.e. your personality as controlled by the Holy Spirit] is a living thing because of
11 eousness. And if the Spirit of him who raised Jesus from the dead is dwelling in you, he who raised Christ Jesus from the dead shall make your mortal bodies live by his Spirit that
12 dwells in you. So then, brothers, we are under an obligation, [but] not to [our] unregenerate nature to live

10. *body* : the organic principle through which a man realises himself ; here material, in 1 Cor. xv, 44 (spiritual body) spiritual.

4. *Confers divine sonship with the Son's inheritance of suffering and glory* (8.14-25).

Through the Spirit the Christian enjoys a son's relationship with God (14-15), a relationship which means that he shares Christ's heritage of glory and suffering (16-17). These sufferings are part of the birthpangs of the new world, the Christian's inheritance (18-22).

In these sufferings, not to be compared with the coming glory (18), the Christian but shares nature's birthpangs, in which the glorious and incorruptible new world is brought forth (19-22). The Christian shares this forward striving.

8 13 according to its dictates. For if you live in accordance with [our] unregenerate nature you are on the road to death : but if by [yielding yourselves to the dictates of] the Spirit, you deny expression in act to your unregenerate character [lit. put to death the deeds of the body] you will live.

14 For all who are led by the Spirit of God, these, [whom we have been
15 describing,] are God's sons. [That such are God's sons is seen in the fact that] you did not receive [at your baptism] a slave's spirit [leading you] back into fear, but you received the Spirit which effects adoption [into the family of God] under the influence of which we cry out, Abba, Father.
16 That Spirit adds his own testimony to that of our own spirit, the testimony
17 that we are children of God. But if we are children, then we are heirs, God's heirs, heirs along with Christ if we share his [heritage of] suffering which is to lead to our sharing his
18 [heritage of] glory. [This heritage of suffering may be gladly accepted] for I regard the sufferings of this present period as not worth comparing with the glory we are to have revealed.
19 [This coming glory is no illusion,] for Nature, with tense expectation, is waiting for God's sons to be revealed.

- 8 20 [Nature's unrest is but reasonable]
 for Nature has been reduced to futility,
 not by its own choice [as man was],
 but owing to the action of [God] who
 reduced it to futility in the expectation
 21 that it, as well as we [lit. itself], should
 be set free from the bondage of
 decay into the freedom which is the
 glorious sphere of existence of God's
 22 children. This is in line with the fact
 that [γάρ] we know that, up to this
 hour, all Nature groans in labour
 23 pains. And not only [Nature]. [We]
 ourselves, too, though we have the
 Spirit, as the firstfruits, [we] ourselves,
 too, groan inwardly as we await [our
 full] adoption, the deliverance of our
 body [from all its mortal frailty.
 24 This forward gaze is natural,] for when
 we were saved [our full salvation was]
 an object of hope. But an object of
 hope we see [attained] is no longer an
 object of hope, for who hopes for
 25 what he see [attained] ? But if, [as
 it is,] our attitude is hoping for
 what we do not see [attained, then]
 26 we wait for it with endurance. And
 the Spirit's help is parallel [with
 Nature's striving and our own]. He
 helps us in our weakness for we do not

Thus the Christian's full deliverance is still a matter of hope (23-25).

He has indeed received the Spirit, but awaits with longing endurance his full deliverance from mortality for, to a great extent, his salvation is still a matter of hope (23-25).

5 *The Spirit's intercession for us* (26-27).

The Spirit's help is parallel with Nature's striving and our own :

23. Reading *καὶ αὐτοὶ* in both places.

24. following B, P⁴⁶, WH. in reading *τίς* interrog. and omitting *τι*.

he intercedes for us and the Searcher of Hearts can read what the Spirit prays to him within us.

6 *God co-operates with us. His purpose is our call, acquittal, glory* (28-30).

God co-operates in all things with His people (28); as is natural, since their career is all within his purpose. He chose them of old, called them, acquitted them, and their endowment with glory is as good as accomplished (29-30).

7 *Our security in God's purpose and Christ's love* (31-39).

How inviolable is our security in God's favour and Christ's love! If He gave up His Son for us, He will give us all else we need (32). We need fear no condemnation at last when it is God who acquits and Christ who intercedes, (33-34). And nothing can sever us from the love of God in Christ Jesus our Lord, neither the starkest human vicissitudes (35-36)

8 know what to pray for [nor how to pray] as we ought, but, along with our prayer the Spirit intercedes, for us with inarticulate sighs [or, sighs
27 too deep for words], and the Searcher of Hearts knows the Spirit's mind in that he intercedes with God
28 for God's people. And we know that, with those who love God, those called of set purpose, God co-operates
29 in all things for [their] good. For he decreed of old that those whom he chose of old should in nature be like His Son, that he might be the first-born with [a family of] many brothers
30 around him. And those whom he so decreed he called, and those whom he called he justified, and those whom he justified he glorified.

31 What are we to say in answer to these things? If God [is] for us,
32 who [can be] against us? He who spared not his own Son, but gave him up for us all, how can he fail freely to give us all other [καί] things with
33 him? Who is to bring any charge
34 against God's elect? God acquits [them], who will condemn? [Is. 50.8]. Will Christ Jesus who died—rather, was raised from the dead, who is at God's right hand, who, further, is even

26. *along with our prayer*: translating αὐτό cp. vv. 16 and 21.

28. *God co-operates*: reading ὁ θεός with ABP⁴⁶.

nor any power natural
or supernatural (37-39).

8 making intercession for us ? [Nay],
35 who will separate us from Christ's
love ? Will trouble or straits, perse-
cution or starvation, nakedness or
36 danger or the sword ? [Our lot is]
as it stands in scripture—

*For thy sake we are put to death
all the day long,*

*We have been numbered as sheep
to be killed*

(Ps. 44.22).

37 But in all these [crises] we are
triumphantly victorious through him
38 who set his love upon us. For I
am confident that neither death nor
life, neither angels nor (celestial) rulers,
39 neither the present nor the future,
supernatural powers neither of the
Height nor of the Depth, nor any
other thing created, will be able to
separate us from God's love in Christ
Jesus our Lord.

IV. The Revelation of God's Righteousness in History; God's righteousness not impugned by His rejection of Israel (9-11).

1. THE REJECTION OF ISRAEL FOR UNBELIEF IS WITHIN GOD'S SOVER- EIGN PURPOSE (9.1-29).

9 1 As one in Christ I am speaking the
truth, I am telling no lie, my conscience
2 bears me out in the Holy Spirit, when
I say that I am greatly grieved and feel
3 constant anguish of heart. I wish,
were it possible, to be banned myself
from Christ for my brethren's sake, my

39. Supernatural powers
Height Depth ; Similarly Moffatt.

1 *It is a great trouble to the apostle and a sad contrast with their high privileges and lofty destiny* (9.1-5).

2 *But it does not contravene the divine promises* (9.6-13).

for the promises were made to but a part of the posterity of Abraham and to but a part of the posterity of Isaac. (We cannot wonder, then, if the promises are fulfilled to but a part of the posterity of Israel.)

9 4 kinsmen by nature. They are Israelites. theirs is the [divine] sonship [Ex. 4.22, Hos. 11, etc.], the [divine] glory [in the temple], the covenants [made by God], the giving of the Law, the [temple] worship, the [divine] promises: 5 theirs are the patriarchs, and from them, as far as physical descent goes, [has come] the Messiah: theirs is the God who is [supreme] over all. Blessed be he for ever, Amen.

6 But it is not as though the word of God has failed. For Israel does not consist of all who have descended 7 from Israel. Nor are all who have descended from Abraham, Abraham's children, but "In [the line of] Isaac shall your descendents be reckoned" 8 [Gen. 21.12]. That is, it is not children by natural descent who are God's children, but [it is] children [born in fulfilment] of the promise [who] are reckoned as descendents. 9 For this word, I will come about this time and Sarah shall have a son, is [a word] of promise [Gen. 18.10, 14]. 10 [This principle of selection applies] not only [to the choice of the legitimate Isaac and the rejection of the illegitimate Ishmael. There is] Rebecca, too, when she was pregnant by Isaac our father,

9 11 the one [father of the twin sons],
before the children were born and
before they had done anything good
or evil. In order that God's purpose
working in selection should be grounded
12 not in [human] deeds, but in the will
of him who gave the call, it was said
to her [Gen. 25.23], The elder shall
13 be slave to the younger, just as it
stands in scripture, Jacob I loved,
Esau I hated [Mal. 1.2, 3].

3 *Nor does it contravene
the divine justice (9.14-29).
for*

(a) As ruler of men

God has his mercy entirely
within his sovereign author-
ity. It does not depend on
human wishes or effort,
(9.14-18).

14 What are we to infer ? That God
is guilty of injustice ? Certainly not !
15 For [God] says to Moses, I will have
mercy on whomsoever I have mercy,
and I will show pity to whomsoever
16 I show pity [Ex. 33.19]. So then
[God's mercy] does not depend on
human decision or effort, but on
17 God who shows mercy. For the
scripture says to Pharaoh, for this
very [purpose] I raised thee [to the
throne], by thee to show my power
and for my name to be declared in all
the earth [Ex. 9.16]. So then [God]
18 has mercy on whom he decides [to
have mercy], and of whom he decides
[to harden the heart], he hardens it
[Ex. 4.21, 7.3, 9.12, 14.4, 17].

14. *infer* : lit. say.

16. lit. him that wills or runs (cp. 2 Sam. 18. 19-23).

(b) As creator he has absolute power over the creature. In mercy He has borne with Israel a vessel deserving of wrath and fitted for destruction; and in mercy he has called a new Israel from among Jews and non-Jews (9.19-24) (In (a) and (b) Paul is defending God's freedom as Ruler and Creator against Jewish dictation).

(c) This calling of the non-Jews (9.25-26) and the rejection of all but a remnant of Israel (9.27-29) is expressly foretold in scripture (9.25-29).

- 9 19 You will say to me then, in this case, why does he find fault? For who can withstand his will? [Wisd. 12.12].
- 20 Rather, who are you, a mere man, to answer back to God? Is the thing moulded to say to the man who moulded it, Why have you made me like this? [Is. 29.16, 45.9, Dan. 4.35, Wisd. 12.12].
- 21 Or has not the potter the right over the clay to make from the same lump one vessel for noble and another for ignoble use? [Is. 29.16, 45.9, Jer. 18.6, Wisd. 15.7].
- 22 [What] if God, though wishing to show his wrath and to make known what he could do, has borne in great patience with vessels [deserving] of wrath all ready for destruction?
- 23 And [what if,] to make known his wealth of glory for vessels [destined for] mercy which he had of old prepared for glory, he called them, that is, us, not only from among the Jews, but also from among the
- 25 non-Jews? As indeed he says in Hosea:
 I will call what was not my people
 my people,
 And her, who was not beloved,
 beloved

[Hos. 2.23, (25)].

19. *Can withstand*: lit. hath withstood and still withstands.

22. *deserving*: or, destined for.

23. supply *et* after *καὶ* at the beginning of verse 23 or read *καὶ* for *καὶ*.
of old prepared: lit. prepared beforehand. See 8.29.

24. lit. whom also he called us. (i.e. the Greek tails off in a relative clause).

- 9 26 And it shall be that in the place
where it was said to them,
Ye are not my people,
There shall they be called sons
of the living God.

[Hos. 1.10, (2.1)]

- 27 And Isaiah cries aloud over Israel ;
Though the number of the sons
of Israel be as the sand of the sea,
It is but the remnant that shall
be saved :

- 28 For a sentence, with destruction
and decision,
Will the Lord execute on the
earth.

[Is. 10.22, 28.22]

- 29 And just as Isaiah predicted :
If the Lord of Hosts had not
left us a few of our stock,
We should have come to be as
Sodom,
We should have been like
Gomorrhah.

[Is. 1.9]

2 BUT THE REJECTION OF
ISRAEL FOR UNBELIEF IS
ISRAEL'S OWN FAULT.
(9.30-10.21).

1 *They have sought
righteousness in their—
own way by works
instead of, in God's*

- 30 What are we to infer ? That
non-Jews that did not pursue right-
eousness have overtaken righteous-
ness [that springs] from faith ; but
Israel, pursuing a law prescribing
righteousness, - did not arrive at

29. *a few of our stock* : lit. a seed.

30. *infer* : lit. say.

way, by faith
(9.30-10.4)

Hence they have stumbled at the Messiah who, according to prophecy, has proved to be to them a stone of stumbling (Is. 8.14), though intended by God to be the foundation of confidence (Is. 28.16) (9.30-33).

9 32 [that] law. Why ? Because [the righteousness they pursued sprang] not from faith but seemed to come from works. They stumbled over the stone 33 over which men stumble, just as it stands written :

Behold I lay in Zion a stone over which men stumble, and a rock over which they trip, But he that believes in him shall not be put to confusion [Is. 8.14, 28. 16].

In their misdirected zeal they have sought to reach a righteousness of their own by obeying the Law, not realising that Christ had ended the Law as a means to secure righteousness for all who were willing to seek it on the basis of faith (10. 1-4).

2 Yet God's method was (a) not difficult like the Law requiring perfect obedience, but easy and near, being the method of faith in the heart which finds expression in confession of Christ in baptism (10.5-10).

10 1 Brothers, my heart longs for their salvation, and for it I pray for them 2 to God. For I bear them witness that they have a zeal for God, but [a zeal] not [informed] by 3 accurate knowledge. Failing to recognise the righteousness that comes from God and seeking to set up their own, they have not submitted to the righteousness that 4 comes from God. For, for every believer, [Jew or non-Jew], Christ ends the Law as a means to secure 5 righteousness. For Moses writes that the man who practises the righteousness that depends on the Law shall live by it [Lev. 18.5].

33. But : lit. and.

believes in : or, relies on—the meaning in Is., cp. 10.11.

10 6 But the righteousness that depends
 on faith speaks thus ; Do not say
 in your heart [Deut. 9.4], Who
 shall go up into heaven ?—that is
 7 to bring Christ down ; or, Who
 shall go down into the abyss ? —
 that is, to bring Christ up from
 8 among the dead. But what does
 it say ? The word is near you,
 in your mouth and in your heart
 [Deut. 30. 12-14] :—that is, the
 word about faith which we preach.
 9 [Near, I say,] because if, with your
 lips, you confess [in baptism] that
 that Jesus is Lord, and with your
 heart believe that God raised him
 from among the dead, you shall
 10 be saved. For with the heart a man
 believes and so secures righteousness
 [i.e. God's acquittal], and with the lips
 he confesses [Jesus] and so enters
 11 on salvation. For no one, the
 scripture says, who believes in him
 shall be put to confusion [Is. 28.16].
 12 No one, I say, for there is no
 distinction between Jew and Greek ;
 for the same Lord [is Lord] of all,
 bounteous towards all those who

(b) within the reach of
 all, Jew and non-Jew,
 on the same con-
 dition, belief in the
 Messiah, (the founda-
 tion stone) with
 resulting rescue in
 stress of need for all
 who have learnt to
 invoke him (10.11-13).

10. 9, 10 *lips* : lit. mouth.

10. Faith in the heart leads to acquittal by God : outward confession in baptism is an entrance on the salvation found in the fellowship and discipline of the Church.

11. *believes in* : see 9.33n.

10 13 call upon him; for, Every one that calls on the name of the Lord shall be saved [Joel 2.32].

3 *They have had every opportunity and warning* (10.14-21).

(a) The gospel has been fully preached to them (10.14-18).

True, invoking the Lord (Messiah) necessitates preachers with a commission. But these have arrived with their glad tidings (10.14-16). The Jewish failure to give the message a careful hearing does not imply that the message has not been given, for Isaiah (53.1) complains that his contemporaries would not harken (10.17).

Well, Israel did not hear the message. They could not fail to hear it for it was universally (Ps. 19.4) proclaimed (10.18).

14 But how are men to call on one in whom they have not believed? And how are they to believe in one of whom they have not heard? And how are they to hear without

15 a preacher? And how are men to preach unless they have been sent [to preach? But they have been sent], just as it stands written. How fair is the arrival of those who bring glad tidings of good things [Is. 52.7].

16 But [the trouble is that the Jews] have all disobeyed the gospel [of glad tidings]. For Isaiah [53.1] says, Lord who has believed our
17 message? So, then, faith arises from the message heard [in any particular case], and the message heard comes through the [fundamental] message about Christ.

18 But, I say, perhaps they did not hear. Certainly they did!

Their voice went forth into all the earth

14. *Of whom they have not heard*: Sanday and Headlam followed by Twentieth Cent. N.T., Wey., trans. "whom they have not heard preaching" Christ being regarded as preaching through his messenger.

15. *arrival*: Lit. "feet".

16. *our message* In Is. 53. 1 τῇ ἀκοῇ ἡμῶν. probably means "what has been told us", Here it means "what we have declared", the apostolic message. *have all disobeyed*: Semitic use of "not all" for "none" c.p. Moulton and Milligan, 464a on I.C.2^a.

10

And their words to the ends of
the world [Ps. 19.4].

(b) Their rejection of the gospel message is due, not to ignorance but to their traditional unteachable and rebellious spirit (10.19-21).

19 But, I say, perhaps Israel did not know. At the very beginning there is Moses who says :

I will make you jealous of a
[nation that is] no nation
Against a spiritually senseless
people I will make you angry
Deut. 32.21].

20 And Isaiah, with great boldness says :

I have been found by those
who were not seeking me,
I have showed myself to those
who were not enquiring of me
[Is. 65.1].

21 But of Israel he says : All the day long I have stretched out my hands to a people who were disobedient and contradicting. [Is. 65.2]

3 YET THE REJECTION OF ISRAEL SUBSERVES GOD'S SOVEREIGN PURPOSE OF GRACE (11).

1. *The rejection of Israel is only partial* (11.1-10).

As in the days of Elijah there is a faithful remnant in Israel chosen by God's free favour, which is not given in reward for good works or it would not be free favour. This remnant has attained what Israel has sought in vain ; the

1 I ask, then, Has God repudiated His people ? [Ps. 94.14, 1 Sam. 12.22]. Certainly not ! [I could never mean that], for I, too, am an Israelite of Abraham's lineage and of the tribe of Benjamin.

2 God has not repudiated His people whom He chose of old. Or do you not know what the scripture says in [the story of] Elijah, how he pleads with God against Israel ?

rest have become insensitive,
according thus with
prophecy.

- 11 3 Lord, they have slain thy prophets,
digged down thy altars, and I alone
am left, and they are seeking to
take my life [1 Kings 19.10].
4 But what does the divine answer
say to him? I have left myself
seven thousand men who have not
bowed the knee to Baal [1 K. 19.18].
5 In the same way, at this present
juncture, there has come to be a
remnant chosen by [God's] free
6 favour. But if [the choice is] by
favour, it follows [οὐκέτι] that it does
not arise from [good] works. Other-
wise favour ceases to be [οὐκέτι]
7 favour. What follows? The very
thing Israel is seeking he has not
obtained, but the elect have obtained
it; and the rest have become
8 insensitive, as it stands written:

God gave them a slumbering
spirit,
Eyes not to see with and ears
not to hear with,
Even till to-day [Deut. 29.4].

11. 5. Lit. "a remnant according to the choice of grace".

8. *Eyes ears not to hear*: Perhaps the gen. τοῦ μὴ βλέπειν ἀκούειν is parallel with the gen. κατανίψεως and we should translate, Unseeing eyes unhearing ears. (Similarly Moffat). But the original in Deut. is against this.

11 9 And David says :

Let their feast prove to them a
snare and a trap,

A stumbling block and a retri-
bution to them,

10 Let their eyes be darkened so
as not to see,

And bow down their backs in
groping for ever [Ps. 69.22, 23].

2 *The rejection of Israel
is only temporary* (11.
11-24).

(a) Their stumbling has a
purpose, the admission
of the non-Jews into
the Kingdom.

The Jews' stumbling
was not a fatal fall, and
it results in the admission
of the non-Jews into the
Kingdom. My apostolate
to non-Jews has the
salvation of the Jews as
its ultimate goal ; for,
by bringing the non-Jews
into the Kingdom, the
Jews will be moved to
emulate them, and the
result will be the final
consummation (11.11-15).

11 I ask, then, Did they so stumble
as to fall ? Certainly not ! But
[it was] by their false step [that]
salvation came to the non-Jews to
stir Israel to jealousy. [Deut. 32.21].

12 And if their stumbling [results in]
the world's enrichment, and their
defection in the enrichment of the
non-Jews, how much more when
they are [gathered in] in full tale ?

13 But I tell you non-Jews that inas-
much as I am actually an apostle
sent to non-Jews, I make much

14 of [this] my ministry, in the hope
of stirring the emulation of my
own flesh and blood, and so saving

15 some of them. For if the rejection of
them means the reconciliation of the
world, what shall the reception of them

9. *feast* : Lit. table.

12. *enrichment* : lit. wealth.

13. "actually" is an attempt to translate *μεν ουν* which here has its proper force as a compound particle. It reaffirms what has been said in "I tell you non-Jews", and calls attention to the further fact that Paul is an apostle sent to non-Jews.

11 [into the Kingdom], mean but the [final] resurrection of the dead?

(b) Their ultimate inclusion in the Kingdom is guaranteed by the fact that they are of the sacred stock (11. 16-24)

They are like branches broken from an olive tree to admit the grafting in of the non-Jews (though this operation is the reverse of arboricultural practice).

There is no ground for looking down on them, for you non-Jews are dependent on the Jewish olive tree, and your standing is faith. With faith they, the natural branches, will naturally be grafted in again to the sacred stock.

16 For if the first handful [of the dough] is holy, so is the lump. And if the root is holy, so are
17 the branches. But if some of the branches were broken off, and you, though a wild olive, have been grafted in among [the branches], and have come to have a share in the olive tree's oil bearing root, do not
18 crow over the branches. And if you are crowing [over them remember that] it is not you who are bearing the root, but the root
19 [that is bearing] you. Branches have been broken off, you will say,
20 for me to be grafted in. Quite so. They were broken off, [but] by their lack of faith: you have your standing by faith. Do not give yourself airs but stand in
21 awe: for if God has not spared the natural branches, he will not
22 spare you. See then God's kindness and severity—severity to those who fell, divine kindness to you if you cleave to his kindness: if not,
23 you, too, will be cut off. And they, too, if they do not cleave to their lack of faith, will be grafted

15. *Resurrection of the dead*: inaugurating the eternal world. Lit. life from the dead.

11 in ; for God has the power to
 24 graft them in again. But if you
 have been cut from your olive tree,
 wild by nature, and grafted, in an
 unnatural way, into a cultivated
 olive tree, how much more shall
 these, who by nature [belong to
 the cultivated tree], be grafted into
 their own olive tree ?

3 *Mercy to all is God's
 ultimate purpose* (11.25-32)

You must not fail to
 know the open secret that
 the Jews' insensitiveness to
 the gospel is, in God's
 providence, intended to lead
 to the accession of the
 non-Jews, whose acceptance
 will stir the Jews to
 emulation and so lead to
 the salvation of Israel as a
 whole (25). Thus Isaiah
 prophesies that the Messiah
 will purify Israel and
 bring them forgiveness
 (26-7). Israel is now treated
 as being God's enemies to
 facilitate the spread of the
 gospel, but this does not
 invalidate the age-old calling
 that made them the sacred
 stock (28-9). Both you
 and they turn from dis-
 obedience to mercy, and
 the mercy you receive leads
 to mercy to them (30-1),
 for God has constituted all
 sinners that he may have
 mercy on all (32).

25 For I want you to know,
 brothers, this open secret, to save
 you from being conceited. A hard-
 ening of heart has come upon
 Israel, though not all Israel, [and
 will continue] until the mass of
 the non-Jews come into [the King-
 26 dom], and so Israel, as a whole,
 [being roused to emulation], will
 be saved, as it stands written :

There will come from Zion the
 deliverer,

[And] He will banish ungodliness
 from Jacob.

27 And the covenant I will make
 with them will be in this,

[Is. 59.20, 21 LXX]

In my taking away their sins
 [Is. 27.9 LXX].

28 As regards [the spread of] the
 gospel [the Jews are treated as
 God's] enemies because of you

27. *In my taking away* : lit. when I have taken away.

11 [gentiles] ; but as regards the [divine
principle of] selection, they are
beloved [by God] for the sake of
29 the patriarchs ; for God never re-
vokes the gifts and calling he has
30 given. [Your position is like theirs],
for just as you were previously
disobedient to God, but now have
received mercy through their dis-
31 obedience, so they now have become
disobedient that they may now
receive mercy through the mercy
32 shown to you. For God has shut
all men up to disobedience that he
may have mercy on all.

4 *Doxology.* (33-36).

How vast and inscrutable
are the power, knowledge
and wisdom of God, the
author, agent and end of
all things ! Glory to him
for ever.

33 O the bottomless depth of God's
resources and wisdom and know-
ledge ! How inscrutable are his
decisions, and how untraceable his
tracks !

[cp. Is. 43. 16, Ps. 77.19].

34 For who has [ever] known the
mind of the Lord ?

Or who has [ever] been his
counsellor ?

[Is. 40.13]

35 Or who has ever first made him
a gift requiring a return ?

[Job. 41.11].

36 [Not one !] for all things are from
him, through him and for him. To
him be glory for ever, Amen.

V. The Revelation of God's righteousness in Practical Christian Life (12-15.13).

1 THE CHRISTIAN'S PRINCIPLE (12.1-2).

The revelation of God's righteousness in practical Christian life is a function of the revelation made in Christ (3.21-8.39) and history (9-11), for God's mercies result in the Christian's sacrifice of himself to God in his everyday life, with his consequent transformation and insight into how to live in conformity with God's will.

2 THE CHRISTIAN'S OWN DISTINCTIVE FUNCTION IN THE CHURCH

is fixed for Him by His own proper gift of faith. Let him concentrate on its exercise (12.3-8).

1 In view, then, of God's [vast] mercy, I urge you, brothers, to offer yourselves a sacrifice, living, holy well-pleasing to God: a rational ritual yours.

2 Instead of adopting the external and fleeting fashion of this world, undergo the deep transformation of a mind renewed, that you may judge correctly what is God's will: what is good, acceptable [to him] and perfect.

3 And so, in virtue of the apostolic authority granted me by divine favour, I tell every one who has any position among you, not to think more of himself than he ought to think, but to think of himself in accordance with the measure of faith God has dealt to each, and so to think with a sober mind. [These differing endowments of faith are but natural] for just as we have many members in one body, and the members

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12. 1. *Mercy*: the plural is probably a Hebraism, and the meaning sing., with reference to chapter 11 and especially 11.25-32.
rational: or spiritual (Bultmann Th. d.N.T. I. 334)
yourselves: lit. "your bodies". Cp. Dalman: Aram. Gr. § 17.12.
 2. *world*: lit. "age", but as the "coming (or Messianic) age" was to be on a basis completely different from that of "this age", "world" is perhaps a better translation.
 3. *And so*: lit. "For", making the general principles enunciated in vv 1-2 to depend on the particulars given in v.3 ff. With us the opposite logical order is the more natural.
Who has any position: τὴ lost by haplography after δὲ τῶν.

12 5 have all a different function, so we, though many, are one body in Christ, and individually fellow 6 members. But we have grace-gifts which differ according to the commission granted us. If [we have the gift of] prophecy, [let us exercise it] according to the measure of our 7 faith ; if administration [let us exercise the gift] in our administration ; [let] the teacher [exercise 8 his gift] in his teaching, the exhorter in his [work of] exhortation, the giver in liberality ; the leader in zeal ; the one who does deeds of mercy in cheerfulness.

3 THE CHRISTIAN IN HIS RELATION TO OTHERS (12.9-21).

He should be sincere in love, avoid evil (9), show family affection in church relationships, and yield honour to others (10), be zealous in service to the Lord (11), rejoice, endure, pray (12), be generous and hospitable to God's people (13), bless, not curse (14), show sympathy (15), be in harmony with others and humble minded (16), seek no revenge (17), do all possible to preserve peace (18), practise the Christian's revenge of good for

9 Let love be sincere. Shrink away from what is evil, 10 cling to what is good. In your love of the brotherhood show one another family affection, in honour 11 —let the other have it, in zeal be unflagging inflamed by the Spirit, 12 serve the Lord, rejoice in your hope, endure in trouble, persevere in 13 prayer, contribute to the needs of God's people, ever pursue the practice 14 of hospitality. Bless those who pursue you with persecution, bless and never curse.

6. *exercise* : supplying *ἐκων* from *ἐκortes*.

8. *exhorter* : one whose work was to stir up zeal and give comfort.

11. *inflamed by the Spirit* (Bultmann Th.d.N.T.I.203)

evil and so defeat evil
(19-21).

12 15 Rejoice with those who are rejoicing
and weep with those who are
16 weeping. Be in harmony of mind
with one another [cp. Phil. 2.2,
2 Cor. 13.11] not lofty minded,
but mix with your lowly brethren.
Never be wise in your own
estimation [Prov. 3.7]. Return evil
17 for evil to no one. Arrange for
what commends itself as estimable
to all [Prov. 3.4, LXX] If it
18 be possible, and as far as it
depends on you, live at peace
19 with all. Never take revenge, beloved,
but give [God's] wrath [its] place,
for it stands written : Vengeance is
mine, I will make requital—it is the
Lord who says it [Deut. 32.35].

20 But :

If thine enemy is hungry, feed
him,

if he is athirst give him drink :

For by doing this you will be
piling coals of fire on his head

[Prov. 25.21-2]

21 Do not be defeated by evil, but
defeat evil with goodness.

4 THE CHRISTIAN AND
THE STATE. (13.1-7).

Secular magistrates are
God's servants appointed
to maintain justice and
order by punishing crime ;
obedience to them is
thus a Christian duty,

13 **1** Let every person obey the superior
authority, for there is no authority
that is not of God's ordering and
the existing authorities have been
2 appointed by God. And so any one
who resists authority is resisting God's

and robs them of their terrors (1-5).
The payment of their imposts and the respect due to them is a Christian duty for the same reason (6-7).

- 13 appointment, and those who resist will bring judgment on themselves.
- 3 Right conduct has no reason to be afraid of magistrates, but bad conduct has. Do you wish to be free from fear of the authority? Do right and you will have his
- 4 commendation, for he is God's servant to do you good. But be afraid if you are doing wrong for it is not for nothing that he bears the sword; for he is God's servant to inflict [God's] wrath on the
- 5 criminal. And so you must needs obey, not only because of the wrath, but because of conscience.
- 6 This is why you [have to] pay imposts, too, for [the authorities] are God's servants, ever attending to the administration of justice.
- 7 Pay to each His due, impost where impost is due, tax where tax, respect where respect, honour where
- 8 honour is due. Have no debt to anyone except the debt of loving one another, for the one who loves his fellow man has
- 9 fulfilled the [whole] Law. For the [commandments], Thou shalt not commit adultery, thou shalt not kill,

5 THE CHRISTIANS DEBT OF LOVE (13.8-10).

The payment of this debt pays all.

13. 3. *Right conduct bad conduct* : or, following F, Aethiopic, Hort, *διαβολοσυω* "the man who does right . . . the bad man".
6. *administration of justice* : lit. this very thing

13 thou shalt not steal, thou shalt not covet [Ex. 20. 13-17, Deut. 5. 17-21], and every other commandment there is, is summed up in this [one] word, Thou shalt love thy neighbour as thyself [Lev. 19.18].

10 Love never wrongs the neighbour, and so love fulfils the law.

6 THE CHRISTIAN AND THE COMING CRISIS (13.11-14).

We are drawing nearer to the Day of the Lord. Let us lay aside the deeds of darkness and show ourselves children of the Day.

11 These injunctions will have more weight as you know the times in which we are living : you know it is time for you to spring awake from sleep, for now is our deliverance nearer than when we [first] believed.

12 The night is far advanced ; the day is here. Let us then doff the deeds of darkness : let us don

13 the arms of day. Let us lead seemly lives as in the day[light], not with revelry and drinking bouts, not with sexual vice and insolent wantonness, not with strife and

14 jealousy. But don the Lord Jesus Christ and plan no more to satisfy nature's evil desires.

7 THE BROADMINDED AND THE SCRUPULOUS CHRISTIAN (Broadly, The Non-Jewish and the Jewish Christian) (14.1-15.13).

1 *They must practise toleration for one another's convictions (14.1-12).*

14 **1** Always receive into [your fellowship] those whose faith is weak, but not to decide their scruples

2 [for them]. ` One has faith enough to eat anything, but the man [with]

3 weak [faith] is a vegetarian. Let

Receive tenderly into your fellowship the scrupulous Christian, vegetarian to avoid defilement by meat sacrificed to idols, or feeling bound to observe certain holy days. Christ, not you, is his judge, and establishess him (14.1-5).

Each must partake or abstain fully convinced that he is right in the course that he follows, for he offers his indulgence of his abstinence, as all his life and even his death, to the Lord ; and he cannot judge his brother for he looks to be judged himself by God (14.6-12).

14 not the one who eats [meat] make light of the one who does not ; and let not the one who does not eat [meat] pass judgment on the one who does ; for God has
 4 received him into fellowship. Who are you to pass judgment on another one's servant ? It is for his own master [to decide] whether he is standing or falling. But he shall stand for The Master is able to make him stand.
 5 One man regards one day as more [sacred] than another : another regards every day [as alike]. Let each man be fully convinced in
 6 his own mind. The man who observes the day does so to the Lord, and the man who eats [meat] eats to the Lord for he gives thanks to God, and the man who refrains from eating [meat] refrains to the Lord and gives thanks
 7 to God [for his meatless meal]. For not one of us lives to himself,
 8 and not one dies to himself. For if we live we live to the Lord, and if we die we die to the Lord. And so whether we live or die
 9 we are the Lord's. For this was why Christ died and came to life [again]—

14 that he might enter upon his lordship of both the dead and the living.

10 But you, why do you pass judgment on your brother? Or you, why do you look down on your brother? For it is at the bar of God we shall all have to stand.

11 For it stands written:

As I live, saith the Lord, [I swear] that every knee shall bow to me

And every tongue shall give praise to God.

[Is. 49.18, 45.23].

12 So, then, each one of us will have to give an account of *himself* to God.

2 *They must subordinate all such things to the interests of God's Kingdom* (14.13-23).

Avoid censoriousness and avoid hurting another's faith by the doing of what is not wrong in itself, but what the other considers wrong though it is not really wrong (13-14). This would ruin your brother and bring your common freedom into disrepute (15-16). God's reign consists not in these externals, but in the regenerated personality (17-18). What builds up this is to be our aim and criterion (19): what militates against this, even when lawful, is wrong (19-20). To

13 Let us then, never again make decisions [i.e. pass judgment] on one another; but, instead, you should make the decision not to put a stumbling block before your brother or anything that would trip him up.

14 I know and am convinced in the Lord Jesus, that nothing is unclean in itself; but to one who regards anything as unclean, it is unclean

15 to him. If your brother is distressed because of [the] food [you eat], you have ceased to live your life in love. Do not by the food you eat ruin one for whom Christ
16 died, [and so] do not allow the common freedom you enjoy to

16. *the common freedom you enjoy*: lit. your (plural) good.

abstain from what is lawful to further this is right (21). Keep your broadminded faith to yourself, and do not allow it to lead your scrupulous brother into sin by leading him to act against his conscience (22-23).

14 17 be defamed. For God's reign is not [a matter of] eating and drinking, but [of] righteousness and peace and joy
18 in the Holy Spirit. For he who serves Christ in this way pleases God and has man's respect.

19 So then let us make peace and whatever builds up one another
20 our aim. Never destroy God's work for the sake of food.

All [foods] are clean, but it is wrong for a man to trip some one
21 up by his eating. It is right to abstain from flesh and wine and every-
22 thing that trips up a brother. As for yourself, keep the [broadminded] faith you have to yourself before God. Happy the man who never condemns himself in what he
23 approves. But if a man eats when he is in doubt, he stands condemned, for [his action] does not spring from faith; and whatever does not spring from faith is a sin.

3 *They must be devoted to the unity of the church, following Christ's example (15.1-13).*

The strong (broad-minded) must bear the weaknesses of the scrupu-

15 1 But we who are strong ought to bear the weaknesses of those who are not strong and not to
2 serve ourselves. Let each of us serve his neighbour for his good,

lous, seeking to build them up and not to please themselves (1-2), so following Christ's example, who bore reproach as foretold by scripture (3), scriptures written to give us instruction and hope by the endurance portrayed in them and its enheartening effect (4). May the God who gives this power of endurance and this enheartening effect unite you in one mind in his praise (5-6).

So welcome one another, Jew and non-Jew alike, as Christ welcomed you (7) to maintain God's fidelity by his ministry to the Jews (8) and God's mercy by his welcome to the non-Jews (9) that Jew and non-Jew might, as psalmist and prophet foretold, unite in praise to God (10-12). May God on whom we rest our hope send you hope abounding (13).

15 so as to build him up: for
 3 Christ, too, did not serve himself; but, as it stands written, The reproaches of those who reproached thee fell upon me [Ps. 69.9].
 4 Everything in these early scriptures was written for our instruction, to give us hope through the endurance portrayed in scripture and
 5 its enheartening effect. And may God who gives [this power of] endurance and [this] enheartening, give you [the grace] to be in harmony with one another in the way of Christ Jesus, so that
 6 with one heart and voice you may glorify the God and Father of our Lord Jesus Christ.
 7 And welcome one another, just as Christ, to promote the glory
 8 of God, welcomed you. For I say that to maintain God's fidelity Christ has become [God's] minister to the Jews to ratify the promises made to the [Jewish] fathers,
 9 and to secure that the non-Jews should glorify God for his mercy, as it stands written:

Therefore will I praise thee
 among the nations,

15. 4. *and its enheartening effect*: omitting διὰ with D lat. before τῆς παρακλήσεως and treating διὰ τῆς ὑπομονῆς παρακλήσεως with Bengel as a hendiadys.

8. *Jews*: lit. circumcision.

15 And sing psalms to thy name.
[Ps. 18.49].

10 And again it says :

Rejoice ye nations with his people
[Deut. 32.43].

11 And again :

Praise the Lord, all the nations,
And let all the peoples praise
him [Ps. 117.1].

12 And again Isaiah says :

There shall be the stock of Jesse,
One who arises to rule the nations :
On him shall [the] nations rest
their hope [Is. 11.10].

13 And may the God on whom we
rest our hope fill you with all joy
and peace in your faith, so that
endowed with power by the Holy
Spirit you may have hope abounding.

14 But, for my part, brethren, I
am convinced that, apart from any
words of mine, you are full of
goodness, filled with our [Christian]
knowledge in its entirety, and able
to give advice to one another.

15 But by way of reminding you [of
what you already know], I have
written with considerable freedom
in parts of my letter, because of
the commission graciously granted
me by God, to be to the non-Jews

16 a ministering priest of Christ
Jesus with a ministry [or, priesthood]

Epilogue (15.14-33).

I APOLOGY FOR THE LETTER (15.14-21).

This letter does not mean that I am unacquainted with your goodness, knowledge and ability to help one another (14). I am merely reminding you of what you already know (15), and fulfilling on Christ's behalf my commission to make the non-Jews an acceptable sacrifice which I offer to God like a sacrificing priest (16). It is, then, as representing Christ in widespread labours among the non-Jews, but in

places previously unoccupied by the gospel, that I claim the right to address you at Rome (17-21).

15 in God's gospel intended to make the non-Jews an acceptable offering, hallowed by the Holy Spirit.

17 It is then, as being in [and so representing] Christ Jesus that I [venture to] boast about divine

18 things. For I will dare to speak only of the things Christ has accomplished to make the non-Jews obey him by my own speaking

19 and working, [things done] in the might of miracles and marvels, and [things spoken] in the might of the Holy Spirit. The result [of his work through me] is that from Jerusalem and round as far as Illyricum, I have fully preached

20 the gospel of Christ ; making it my aim, however, not to preach where Christ's name had already been proclaimed, so as not to build on some one else's foundation,

21 but as it stands written :

They shall see to whom he had not been announced,

And they who have not heard shall understand. [Is. 52.15].

15. *τερουργεω* occurs only here in N.T. and LXX. Here alone Paul speaks of himself as a priest and his language is metaphorical. He is like Jewish and heathen priests in that he is preparing and offering a sacrifice to God, and this sacrifice is the non-Jewish world which is to be made an acceptable offering to God. The sphere in which he exercises this priesthood is the gospel, but the nature of the offering shows how very far he is from the Catholic idea of the minister as a sacrificing priest.

THE APOSTLE'S INTENTIONS (15.22-33).

I have long desired to visit you but in vain. Now as the work in which I have been engaged is over, I intend to call at Rome on my way to Spain and enjoy your company (22-24).

But first I have to go to Jerusalem, and am now on my way there (25), to take the free-will contributions sent by Macedonia and Achaia to the Christians in need in Jerusalem (26), material payment of a spiritual debt (27), the fruit of Jerusalem's non-Jewish mission which I shall seal and deliver to them (28), and then, in the fulness of Christ's blessing, come on to you on the way to Spain (29).

Pray that I may be delivered from unbelievers in Judaea, and that my service may find favour, so that I may be free to take a glad holiday with you. God be with you (30-33).

(ch. 15 is the end of the letter sent to Rome).

15 22 And so I have been prevented many times from coming to you :
23 but now, having no longer any scope in these districts, and having had for many years a longing to
24 come to you, when I am on my way to Spain—I am hoping to see you as I pass by, and at Rome to be set forward by you on my journey after first receiving an instalment of satisfaction from your
25 company—but now I am on my way to Jerusalem in service to
26 God's people. For Macedonia and Achaia have decided to make a certain contribution for the needy
27 of God's people at Jerusalem. They have decided to do so, and it was a duty they owed them. For if the non-Jews have shared in their spiritual things, they ought [not only to benefit, but] also to serve
28 them in material things. When, then, I have completed this [commission], and sealed [and delivered] to them this fruit [of their mission to the non-Jews], I will pass on through you to Spain ;

24. "for" before "I am hoping" is better omitted in the translation, as, in English, blunting the parenthesis.
at Rome : lit. there.

28. [and delivered] See Deissmann, Bible Studies p.238-9.

15 29 and I know that when I come to you, I shall come with the fulness of Christ's blessing.

30 But I entreat you, brothers, by our Lord Jesus Christ, and by the love [for one another] the Spirit imparts, to wrestle with me in your prayers

31 to God for me. [Pray] that I may be rescued from unbelieving men in Judaea, and that my service to Jerusalem may prove acceptable

32 to God's people, so that by God's will, I may come to you in gladness, and take a holiday with you.

33 And may the God who gives peace be with you all. Amen.

POSTSCRIPT sent with
Romans 1-15 to 16 1
EPHESUS (16).

PERSONAL GREETINGS (16.1-16).

Phoebe, a servant of the church at Cenchreae (the bearer of the letter?) is introduced (1-2).

Greetings to Prisca and Aquila and the church in their house (3-5). Epäenetüs (5), Mary (6), Andronicus and Junias (7), Ampliatüs (8), Urban and Stachys (9), Apelles, Christian slaves of the household of Aristobulus (10), Herodian, the Christian slaves of the household of Narcissus (11),

1 Let me introduce to you our sister Phoebe, who is engaged in the service of the church at Cenchreae.

2 Give her in the Lord a welcome worthy of God's people, and furnish her with whatever she needs of you. She has been a useful friend to me and many others.

3 Give my [kind] greetings to Prisca and Aquila, my colleagues in the service of Christ Jesus,

4 who risked their neck to save my life, and to whom not only I, but all the non-Jewish churches

5 are grateful—greetings also to the

16. 1. *Let me introduce* : lit. I introduce.

2. *Useful friend* : lit. patroness.

16 church that meets in their house.
 Greetings to my dear friend
 Epäenetus, the first to be gathered
 6 in for Christ from Asia. Greetings
 to Mary who has worked hard for
 you.

7 Greetings to Andronicus and Junias,
 my fellow countrymen and [former]
 fellow prisoners, notable apostles
 who have been Christians longer
 8 than I. Greetings to Ampliatius,
 9 my dear Christian friend. Greetings
 to Urban our colleague in Christ's
 work, and Stachys my dear friend.

10 Greetings to Apelles a tried Christian
 man. Greetings to the Christians
 of the household of Aristobulus.

11 Greetings to Herodian, my fellow
 countryman. Greetings to the Christ-
 ian members of the household of

12 Narcissus. Greetings to Tryphaina
 and Tryphosa, who are doing heavy
 Christian service. Greetings to dear
 Persis, who has done much heavy

13 Christian service. Greetings to
 Rufus, that choice Christian
 man, and his mother, who has
 been a mother to me, too.

14 Greetings to Asyncritus, Phlegon,
 Hermes, Patrobas, Hermas, and
 the brothers that are with

15 them. Greetings to Philologus and
 Julia, Nereus and his sister, and

Tryphaina and Tryphosa,
 Persis (12),
 Rufus and his mother (13),
 Asyncritus,
 Phlegon,
 Hermes,
 Patrobas,
 Hermas and those with
 them (14),
 Philologus and Julia,
 Nereus and his sister,
 Olympas and those with
 them (15).
 Greet each other with a
 holy kiss (16).

16 Olympas and all God's people that
16 are with them. Greet one another
with a holy kiss. All the churches
of Christ greet you.

2 WARNING AGAINST FALSE
TEACHERS AND A FEW
FURTHER GREETINGS
(16.17-23).

Watch and withdraw
from those who cause
dissension. Such are serving
their own interests not
Christ, and may practise
on your well-known loyalty.
Be wise as well as loyal, and
God will speedily crush
Satan under your feet. May
the grace of the Lord
Jesus Christ be with you
(17-20).

17 I urge you, brothers, to watch
those, who, in defiance of the
teaching you have learnt, make
divisions [in the church] with their
[resulting] hindrances to its progress,
18 and withdraw from them. People
like these are not serving our
Lord Christ but their own in-
terests, and, by their fair and
flattering speech, quite deceive the
minds of simple people. [I have
19 special reason for this warn-
ing,] for every one has heard of
your [loyal] obedience [on which
the evil disposed may seek to
practise]. And so I am glad about
you, but I wish you to be well instructed
in what is good, and unversed
20 in evil. And God the giver of
peace will soon crush Satan under
your feet. The grace of our Lord
Jesus Christ be with you.

Greeting from :
Timothy,
Lucius,
Jason,

21 Timothy my colleague sends you
greetings, and so do Lucius and
Jason and Sosipater my fellow

18. *interests* : lit. belly.

fair and flattering speech : or, kind words and blessings.

Sosipater (21),
 Tertius (who writes the letter) (22),
 Gaius,
 Erastus,
 Quartus (23).

22 countrymen. I, Tertius, who am writing this letter, greet you in
 23 the Lord. Gaius my host and host to all the church sends you greetings. Erastus the city treasurer sends you greetings and so does Quartus our brother.

3 CONCLUDING DOXOLOGY (16.25-27).

God the only wise can strengthen you through my gospel message, revealing a secret, witnessed to by the prophetic scriptures, long kept hid, but now proclaimed among all nations, to bring them into faith-obedience. To him be everlasting glory through Jesus Christ. Amen

25 Now unto Him who is able to strengthen you by my gospel and by the proclaiming of Jesus Christ, which is unveiling a secret kept in
 26 silence from ancient times, but now made manifest, and, at the behest of the eternal God made known, with the witness of the prophetic writings, among all the nations, to bring them into the obe-
 27 dience which is faith, to God the only wise, through Jesus Christ, to him be glory for ever and ever. Amen.

-
22. *am writing* : lit. wrote, the tense denoting the action as it would be when the letter was received. Epistolary Aorist.
 23. *our brother* : lit. the brother.
 24. This verse is omitted by R.V. following the best texts.
 25. *is unveiling* : lit. by my gospel and the proclaiming of Jesus Christ, by unveiling. The second *κατά* explains the first, so that the phrase "by unveiling" explains what has preceded.
kept in silence from ancient times : lit. which has been till now (perf. tense) kept in silence by ancient times (dat. instr.)
 26. *with the witness of* : lit. by means of.
among : See Moulton-Winer 2nd ed. p. 494.
 The obedience which is faith : lit. obedience of faith (no article) i.e. faith-obedience, cp. 1.5.
 27. *to him* : lit. to whom. If ϕ is not to be omitted we must suppose that in ecstatic utterance the grammar has become confused.

THE FIRST EPISTLE TO THE CORINTHIANS.

Introduction (1. 1-9).

SALUTATION (1. 1-3).

**PREAMBLE OF THANKS-
GIVING AND HOPE,**
(1. 4-9).

I ever thank God for the rich spiritual endowments that have come to you in Christ. They guarantee our gospel, and because of them, you feel no inferiority while, guaranteed vindication in the day of the Lord Jesus Christ, you are waiting for your share in the Son's glory.

- 1 Paul, called to be an apostle of Christ Jesus by the will of God, and
- 2 Sosthenes our brother, to the church of God in Corinth, [consisting of] members devoted [to God] in Christ Jesus, called to be God's people, as are all those who invoke the name of our Lord Jesus Christ, in every church of their [founding] and of mine.
- 3 May grace and peace be yours from God our Father and the Lord Jesus Christ.
- 4 I am ever giving thanks to God for you, [thanking him] for the grace of God that has been given you in Christ
- 5 Jesus—that you have been richly dowered by him in everything, in full ability to speak [of your faith] and
- 6 in full knowledge. In this way our witness to Christ has been guaran-
- 7 teed in your case. Thus, while you are waiting for our Lord Jesus Christ to be revealed, you do not find yourselves inferior in any endowment.

1. 1. *our brother* : lit. the brother.

2. *church of their (founding)* :

Lit. place i.e. of worship ; cp. 1. Tim. 2.8 n., T.W. Manson, Ryl. Lib. Bulletin, Vol. 26. Oct.-Nov. 1941, pp. 119, 120.

4-6. *Has been given . . . dowered . . . guaranteed* : constative aorists.

I. Paul's criticisms of the Corinthian Church (1.10-6.20).

1. THE DISSENSIONS (1.10-4.21).

(a) *The parties at Corinth*, (1.10-17)

looking to Paul,
Apollos,
Kephas,
Christ (?),

but Paul had baptised so few that it was impossible to imagine him usurping Christ's place. His business was not baptising but preaching the gospel of the cross.

8 God, on his part, will guarantee you irreproachable in the day of our Lord
9 Jesus Christ till the end. God is to be relied on. He called you to share [the glory of] his Son Jesus Christ our Lord.

10 I urge you, brothers, for the sake of our Lord Jesus Christ, all to agree with one another in what you say, and not to be divided, but to be settled in the same temper and the same
11 opinion. For I have been informed, my brothers, by Chloe's people, that
12 bickering occurs among you What I mean is that one says, I belong to Paul, I to Apollos, I to Kephas, I to
13 Christ. Christ is shared out ! Was Paul crucified for you, or were you
14 baptised into Paul's name ? I am thankful that I baptised none of you
15 except Crispus and Gaius, and so no one can say that you were baptised
16 into my name. I baptised the household of Stephenas too, but I do not know
17 whether I baptised any one else. I was not sent by Christ to baptise but to preach the gospel, and to preach it without well turned oratory that would empty Christ's cross [of its meaning].

8. *God* : lit. who : ref. to v.4.

9. [*the glory of*] : or, [the sonship of].

13. *Christ is shared out* : perfect tense. It may be a question, Is Christ shared out ?

17. *Well turned oratory* : lit. wisdom of word (or, speech).

(b) *The false wisdom*
(1.18-2.5).

The false wisdom, which by their overprizing style and knowledge (possessed by Apolos, e.g.) has led to these divisions.

In their false wisdom men despise the Cross ; but, as scripture and history show, God destroys and rejects merely human wisdom, and saves men by the Cross—mere folly (1.18-21).

This estimate of the Cross is that of the whole world. The Jew seeks miracles and the Greek wisdom, and both reject Christ

18 [Men despise] the message about the cross, for to those who are on the way to perdition it is foolishness, but it is God's power to us who are being
19 saved. For it stands written :

I will destroy the wisdom of the wise,

And the intelligence of the intelligent I will reject.

[Ps. 33.10 LXX, Is 29.14]

20 Where is the [Greek] wise man ? Where is the [Jewish] scribe ? [Is. 19 12, 33.18]. [That is,] Where does the debater of this world come in ? Has not God, [both in scripture and in history,] reduced the wisdom of the wise to folly ? [That he has done so in scripture is shown by the foregoing quotation : that he has done so in history is seen in the fact that]
21 whereas in God's providential wisdom the world did not come to know God through its [vaunted] wisdom, God decided through the Christian message—a [mere] folly—to save those who believe.

22 [Folly the world accounts it] since Jews ask for miracles, and Greeks
23 search for wisdom, but we preach Christ crucified, to the Jews a stumbling

20. *Where does the debater come in ?* Lit. Where is the debater of this world ?
21. *Christian message—a (mere) folly :* lit. the foolishness of the message, gen. of apposition.

did not . . . come to know God : cp. Rom 1-3.20.

crucified, God's miracle working power and God's wisdom—God's folly and God's weakness, wiser and stronger than men, (1.22-25).

This estimate of the Cross is borne out by the composition of the Church. Few wise, important, high born people are in it. But God has chosen you, small in importance as you are in the world's estimate, to shame the wise and mighty, and change the existing order by your being his offspring in Christ Jesus, the embodiment of God's wisdom and our salvation; the purpose and result being that there should be no boasting except in God, (1.26-31).

1 block, and to the non-Jews [incre] 24 folly, but to those who have received the call, both Jews and Greeks, a Christ who is God's [miracle working] 25 power and God's wisdom. For the folly of God is wiser than men, and the weakness of God stronger than men.

26 Just look at [God's] calling you, brothers. There are not many [of you] whom this world counts wise, not many important people, not many 27 high born. But God chose those the world counts foolish to shame the wise, and those the world counts weak God chose to shame the strong, 28 and God chose those the world counts ignoble, and the despised, the non-entities, to abolish the existing order, 29 the purpose and result of God's choice being the prevention of every human 30 being from boasting before God. Of this God you are the offspring in Christ Jesus, who [in his incarnation and earthly life] proved to us to be [the embodiment of] wisdom from God, that is [our] righteousness and con- 31 secration and [our] deliverance, so that what stands written [might be realised], Let him that boasts, boast in the Lord [Jer. 9.24].

26. *whom this world counts wise* : lit. wise according to the flesh.
Just : lit. for.

30. *Of this God* : lit. from him.

Hence I eschewed this human wisdom in the manner and matter of my preaching to you, and with a heavy sense of personal responsibility and inadequacy, I preached Christ crucified, and so based your faith on God's power instead of human wisdom (2.1-5).

2 1 And so when I came to you, brothers, I [cp. 1.17] did not come with superior speech and wisdom to proclaim
2 God's open secret. I did not think fit to know anything when among you but Jesus Christ and him crucified !
3 And it was in weakness and fear, and with a heavy sense of inadequacy
4 that I came to you, and the manner and matter of my message were not [couched] in persuasive words of "wisdom", but [rested] on proof given by
5 the Spirit and power [of God], to give you a faith based not on man's wisdom but upon God's power.

(c) *The True Wisdom.* (2.6-3.4).

a. Its nature. (2.6-14).

We speak the true wisdom among the mature (6), wisdom unknown to the heavenly World-Rulers, for they crucified Christ (6, 8), wisdom kept secret for ages by God with our glory in view (7). It is far beyond mere human ken (9), but we know it, for God's Spirit, who alone knows God's secrets, has

6 Yet when we are speaking to the mature we do utter wisdom, but it is a wisdom not of this world, nor of this world's Rulers whose power is passing.
7 What we do utter is God's wisdom, an open secret, [hitherto] kept hidden, which God ages ago destined for our
8 glory. None of the Rulers of this world knows this [wisdom]. Had they known it they would not have crucified
9 the Lord of the Glory. But [this wisdom], as it stands written, [consists in,]

2. 1. *open secret* : reading *μυστήριον* with *N** A. C. WH. Moffat.

3. *heavy sense of inadequacy* : Lit. with much trembling.

4. *manner and matter of my message* : Lit. with speech and message.

6. *When we are speaking to* : lit. among.

8. *Lord of the Glory* : i.e. Lord of the Shekinah. See Anderson Scott, CAP. 268

revealed it to us 2
(10-11).

Things which eye has not seen, nor
ear heard,
and which have never entered into
the heart of man,
the things which God has prepared
for those who love Him.

[Is. 64.4 ?]

10 [This is the wisdom we utter] for God
has revealed it to us by the Spirit.
[The Spirit is able to do this,] for the
Spirit throws its searchlight into every-

11 thing, even the depths of God. [And
the Spirit alone is able to do this,] for
what man knows a man's secrets
except the man's own spirit in
him ? So no one knows God's

12 secrets except God's Spirit. But
[at out baptism] we received, not
the spirit of the world but the Spirit
[that comes] from God, that we might
know God's gracious gifts to us.

13 These are the things we [not only
know] but utter, not in speeches taught
by human rhetoric, but in the Spirit's
lessons, and we interpret spiritual
truths to spiritual hearers.

This Spirit we received
at baptism to enable
us to know and to
interpret spiritual truth
to spiritual hearers
(12-13).

b. The natural
man and the
spiritual man
(2.14-3.4).

14 The natural man, however, rejects
the things of God's Spirit : to him
they are folly, and he is unable to

11. *secrets* : lit. things.

12. *God's gracious gifts* : the unseen and unheard things of verse 9.

13. *And we interpret spiritual truths to spiritual hearers* : or, reaching our knowledge
by comparing spiritual things with spiritual things.

The natural man cannot understand the things of God's Spirit, but regards them as folly : the spiritual man being a member of Christ, and so having a share in Christ's mind, understands all spiritual things, but is, as spiritual, beyond the understanding of the natural man (2. 14-16).

Your unspiritual state shown by your divisions, made it impossible for me to treat you as spiritual. I had to feed you with spiritual milk instead of solid food, and this is still true (3. 1-4).

- (d) *The nature of the Christian ministry* (3.5-4.5).
 Christian teachers are —
 a. but God's husbandmen : he alone produces the harvest
 (3. 5-9).

2 understand them because they are [only to be] judged by spiritual pene-
 15 tration. But the spiritual man is [able to] judge of everything, but he himself is beyond the reach of any
 16 one's judgment. For who has known the mind of the Lord to instruct him ? [Is. 40.13]. But we [Christ's members] have Christ's mind.

3 1 And, [like the natural man,] I too, could not speak to you as to spiritual men, but [I had to speak to you as to mere human beings, as to babes
 2 in Christ. I fed you with milk not solid food for you were not able to
 3 take it. Not even now are you able, for you are still unspiritual. For when there is rivalry and strife among you, are you not unspiritual and living like [mere] human beings ?
 4 For when one says, I belong to Paul ; another, I to Apollos, are you not
 5 [mere] human beings ? What then is Apollos ? And what is Paul ? [God's] servants by means of whom you came to believe, and each [servant with such
 6 gifts] as God gave to him. I planted, Apollos watered, but it was God who
 7 caused the growth. And so neither planter nor waterer is of any account,

3. 3. *when* : lit. where.
living : lit. walking.

3 but it is God who causes the growth
8 [who counts]. The planter and the
waterer are equally servants, but each
will receive his own wages in proportion
9 to his own toil. For we [apostles]
are God's fellow workers : you are
God's tilled land, God's building.

b. God's builders
(3. 10-15).

All must build on
the one foundation
Christ Jesus 3.10-11).

The quality of the
work done by each
builder will have to
stand the fiery trial
of the Judgment, and
shoddy material, con-
sumed, will leave the
builder without reward
(3.12-15).

10 In execution of God's gracious
commission to me, as a skilled master-
builder I laid a foundation, but some-
one else is building upon it. But let
each beware how he builds upon it.
[He must build upon the right found-
11 ation—there is only one], for no
one can lay any other foundation
than the one that is laid, which is
Jesus Christ. [Let each beware of
the material he builds on this
12 foundation]. Whether any one builds
on the foundation gold, silver, costly
13 stones, [or] wood, hay, straw, the
work of each one will be shown up :
for the [Judgment] Day will make it
clear, because [the Day] is to break
forth in fire [Mal. 4.1, Dan. 7.9, Is.
66.15], and the fire will test the quality
14 of each man's work. If what one has
built remains, he will get [his] wages :
15 but if what one has built is consumed,

8. *equally servants* : lit. one.

9. *God's fellow workers* : i.e. workers for God along with one another, and, perhaps, also with God (cp. 2. C. 5.20 ; Acts 14.27, 2 C. 6.1 are perhaps not relevant)

13. *is to break forth*. lit. is revealed.

3 he will be the loser, but he himself will be saved, but [brought] through the fire as it were.

c. But those who, boasting wisdom, destroy by faction the temple which is being built. God will destroy (3. 16-17).

d. Exhortation (3.18-21).

Leave off this merely human wisdom, which is foolishness with God, and accept the true wisdom of the Cross, which places all your Christian teachers, not merely the one you favour, and all things, at your service, and you at the service of God in Christ without any human intermediary (3.18-21).

16 Do you not know that you are God's shrine, and God's Spirit dwells in your midst? If any one destroys God's shrine, God will destroy him, for God's shrine is sacred, and so are you, too.

18 Let no one deceive himself. If any one among you thinks he is wise in this world, let him become foolish [enough to accept Christ crucified] that he may become [truly] wise.

19 For this world's wisdom is foolishness to God, for it stands written :

He that catches the wise by their own craft [Job. 5.13],

20 and again :

The Lord knows that the reasoning of the wise is futile [Ps. 94.11].

21 So let no one boast about men. For all belongs to you,

22 Paul, Apollos, Kephas, the world, life death, the present, the future,

23 all belongs to you, and you to Christ, and Christ to God.

16. *in your midst.* and, perhaps, also "within you."

e. God alone is judge.

You should regard your Christian teachers as God's servants and stewards, and as answerable for their faithfulness to God, not to men. (4.1-5).

(e) *Contrast between the self-glorification of the Corinthians, and the humiliation of Paul and his helpers (4.6-13).*

To avoid paining you I have made Apollos and myself figure as the heads of parties, for our own conduct lends no colour to this conceited partizanship (6), and all your Christian capacity you owe to us, which makes your

4 1 This is the way you should think of us—as servants of Christ and stewards entrusted with God's secret truths.

2 In this matter of stewards [ὡδὲ] you require first of all that a man

3 prove to be trustworthy. But to me it is a very small thing to be judged by you or by [any] human judgment. I do not even judge my-

4 self. I am conscious of nothing against myself, but I am not justified by that :

5 it is the Lord who judges me. So do not judge anything before the proper time, until the Lord come. He will light up the secrets hid in darkness and bring to light the purposes of [men's] hearts, and then it is from God that each will have his praise.

6 But, brothers, for the sake of [avoiding giving] you [unnecessary pain], I have transferred these things to myself and Apollos, that by my citing our names you may learn not to be puffed up against one another
7 for some one else's credit. [It is no credit to you that you excel others,] for who is it who picks you out, or what [Christian capacity] have you that has not been given you ? But

4. 2. *in this matter of stewards.* So Moffatt and Stanley (in Alford ii.498).

6. *by my citing our names.* lit. in us.

Omit τὸ Μὴ ὑπὲρ αὐτῶν γέγραπται and the second *ἵνα* cp. Ex. Times 35. 332 (1).

conceit senseless (7). **4** What a kingdom of riches and power do you possess! (8). Would it were so, that we, from whom you have derived it all, might share it with you! But look at us, men for whom there is no escape from death in the amphitheatre, thronged with angels and men. We are weak, disreputable, hungry, thirsty, ill-clad, knocked about, homeless, manual labourers, reviled, persecuted, the very scum of the earth. How different from you! (9-13).

if you have merely received [that capacity as a gift], why do you boast as
 8 though you had not? You have already all that heart could wish; you have got rich already: you have entered on your reign in our absence. I wish you had entered on your reign, that we might reign along with
 9 you. [But our life is far different], for I think God has put us apostles to be last [in the show], as men earmarked for death, for we have been made a spectacle to the world, both
 10 angels and men. We, for Christ's sake, [are put down as] fools: you in Christ are wise. We are weak, you are strong: you are respectable, we
 11 are disreputable. Up to this present hour we are hungry, thirsty and ill-clad, knocked about and homeless,
 12 and are engaged in exhausting manual work. When we are reviled we bless, when we are persecuted we make the best of it, when we are defamed we are
 13 conciliatory. We have been treated as the scum of the world and the scrapings of humanity, and are so treated to this present time.

(f) *The admonition of a father (4.14-21)*

Teachers you may have by the thousand, but you have only one spiritual father, myself,

14 I am not writing like this to shame you, but to warn you as my dear
 15 children. For though you have ten thousand spiritual directors in Christ, you have not many fathers. For it

and my purpose in writing as I do, is not to shame you, but to warn you to follow my ways. I am sending Timothy to teach you them, not because I dare not come myself, as some of you may find to your cost when I do come.

4 was I who gave you life in Christ Jesus
16 through the gospel. I urge you, then,
to imitate me. This is why I have
17 sent Timothy to you. He is my dear
and reliable child in the Lord. He
will remind you of my methods in
Christ Jesus, the way I teach every-
18 where in every church. Some [of
you] have taken up a conceited attitude,
on the ground that I am not coming
19 to you [myself]. But I will soon
come to you if the Lord will, and
[then] I will know what is the power,
not the talk, of those who are conceited.
20 For God's kingdom does not consist
21 in talk, but in power. What do you
want? Am I to bring a stick to you
or come with love and a gentle spirit?

2. THE CASE OF INCEST (5).

A shocking case of immorality at Corinth has not resulted in any disciplinary action nor humbled the pride of the church (1-2). Present in spirit in your assembled church, I have handed over the offender to Satan for correction (3-5). As Christ our paschal lamb has been sacrificed, we must remove the old leaven of vice and wickedness, and keep the feast with unleavened bread consisting of sin-

5 1 It is actually reported that there is
immorality amongst you, and such
immorality as does not obtain even
among the non-Jews, a man having
2 his father's wife. And instead of being
plunged into grief leading to the
removal from your fellowship of the
one who committed this [offence],
3 you are inflated [with pride]! I, on
my part, present in spirit though
4 absent in body, you and my spirit
endowed with the power of the Lord

15. *I gave you life* : lit. I begot you.

cerity and straightforwardness (5-8). This is what I meant when I wrote to you not to have anything to do with wicked people—I was not referring to people outside the church—but urging you to have nothing to do with such in the church (9-12). Excommunicate, therefor the incestuous man (13).

5 Jesus being assembled together, have,
on the authority of the Lord Jesus,
3 already passed sentence on the one who
has done this great wickedness, the
sentence I should have passed if
5 present, namely the sentence of handing
the aforesaid over to Satan for the
destruction of the flesh, that the
spirit may be saved in the day of the
6 Lord. Your boasting is in bad taste.
Do you not know that [it takes but]
a little leaven [to] leaven all the dough ?
7 Clean out the old leaven that you
may become a fresh lump of dough,
for you are [supposed to be] unleavened.
For our paschal lamb, Christ, has
8 already been sacrificed. So we are
not to keep the feast with the old
leaven, the leaven that consists of vice
and wickedness, but with unleavened
bread, sincerity and straightforward-
9 ness. I wrote to you in my previous
letter not to have anything to do with
10 immoral persons, certainly not meaning
the immoral persons of this world,
any more than the grasping or swindlers
or idolators, for then you would have

5. 3. *the sentences I should have passed if present* : or, as though I were [bodily] present.

4. *on the authority* : lit. in the name.

5. "*flesh*" in opposition to "spirit" in Paul means the unregenerate nature. But no doubt here this meaning is interfused with the primary meaning "bodily organism," which Satan is given permission to attack by sickness that the unregenerate nature may be destroyed by suffering.

5 11 to go out of the world. The fact is I wrote you not to have anything to do with any one bearing the name of "brother" who is immoral or grasping or an idolator or abusive or drunken or a swindler, and not to eat with such 12 an one. What has judging outsiders to do with me? You judge those 13 inside the church, do you not? God judges the outsiders. Remove the wicked man from your midst [Deut. 22.24].

3. LAW SUITS BEFORE HEATHEN COURTS. (6. 1-11).

As Christians are to rule the world and even angels, it is outrageous for Christians to go to law with one another in heathen courts (6.1-6).

Rather suffer wrong. But some are wronging others, and such, with all other types of wicked persons will be excluded from God's Kingdom (6. 7-10). Baptism means that wickedness is a thing of the past (6.11).

6 1 Is any of you who has a case against his neighbour presumptuous enough to go to law before pagans instead of before God's people? Or is it that 2 you are ignorant that God's people are to regulate the world? And if you are to regulate the world are you 3 unfit for trifling cases? Do you not know that we are to regulate angels, not to mention the things of this life? 4 And yet, when you have cases about things of this life, you get those who have no standing at all in the church to 5 judge! I am speaking [like this] to make you ashamed. Is there, then, no one among you wise enough to decide between brother and brother,

13. *judges* : or, will judge.

6. 1. *neighbour* (Mft.) or, opponent (Wey.) The word is used only six times in the O.T. for man (woman) and his (her) neighbour. In any case it is another Christian who is meant.

6 but brother goes to law with brother,
 7 and before unbelievers too ? Even
 to have law suits at all with one another
 is quite a defect in you. Why not
 rather let yourselves be wronged ?
 Why not rather let yourselves be
 8 robbed ? The fact is you are wronging
 and robbing, and [those who suffer
 9 are] brothers too. Is this perhaps
 because you do not know that those
 who wrong [others] will not inherit
 the kingdom of God ? Make no
 mistake ; immoral persons, idolators,
 10 adulterers, catamites, sodomites, thieves
 avaritious persons, drunkards, the
 abusive, the swindlers, will not inherit
 11 the kingdom of God. And such were
 some of you, but you washed your-
 selves clean, you were set apart for
 God's service, you were justified by the
 name of the Lord Jesus Christ and by
 the Spirit of our God.

4. IMMORALITY (6.12-20).

While a man is free to eat what food he likes, provided only he does not compromise his moral independence (6. 12-13), immorality is not like food, a matter of indifference, for it means uniting to a prostitute

12 " All things are lawful for me "—
 yes, but not all are expedient. All
 things *are* lawful for me, but I will
 not be dominated by any [of them].
 13 Foods [are] for the stomach and the
 stomach [is] for foods ; but God will
 end both it and them. But the body

9. *perhaps* : lit. " or ". Perhaps accent *it* and translate, Don't you know etc. ?
 13. *body*, i.e. permanent personality, for the physical members are brought to nought, perish. The Lord is for the body, i.e. to sanctify the personality here and glorify it hereafter.

the body which is to be at the Lord's service and which God will glorify, and becoming one with her instead of with the Lord (6.13-17). Immorality is, then, a sin against one's own body which is meant to be a shrine of the Holy Spirit, and which has been bought by Christ at infinite cost (6.18-20).

II. Paul's reply to the Corinthian Letter (7. 1-11.1)

1. MARRIAGE AND ITS PROBLEMS (7)

(a) *Celibacy is good, but marriage is natural* (7.1-7).

Celibacy is the ideal but the prevalent

6 [is] not for immorality but for the Lord, and the Lord [is] for the body.

14 As God raised the Lord [from the dead] by his power, so He will raise us

15 up. Do you not know that your bodies are members of Christ? Am I then to take away the members of Christ and make them members of a

16 prostitute? Certainly not! Or do you not know that the man who is united with a prostitute forms one body [with her]? For, it says, The two shall become one flesh [Gen.

17 2.24]. But he who is united with the

18 Lord forms one spirit with him. Shun immorality. Every [other] sin that a man commits is outside his body.

But the immoral man sins against his

19 own body. Do you not know that your body is a shrine of the Holy Spirit in you, which has been given you by God, and you are not your

20 own? For you have been bought at a cost. Glorify God, then, with your body.

7 1 With regard to the matters about which you wrote [to me]. It is a good thing for a man to have no relations
2 with [any] woman, but because of the prevalence of immorality, let each

19. *Do you not know*: see Rom. 7. 1n. which has been given you by God lit. which you have from God.

7. 2. *prevalence of immorality* lit. the immoralities.

immorality makes it inadvisable (7.1-2). In marriage neither partner has full control over his or her own person, and married people must not seek to live as celibates except for a short time (7.3-5). This is permitted not commanded for not everyone has the gift for celibacy (7.6-7).

(b) *Advice to different classes*, (7.8-40).

(1) To the unmarried and those who have lost their partners (7.8-9).

(2) To the married (7.10-24)

a. The directions (7.10-16).

Christian marriages (7.10-11).

No divorce, or if divorce, no remarriage. Mixed marriages

(7.12-16).

Not to be dissolved by the Christian partner, for the Christian has hallowed the marriage(14); but if the heathen partner wishes to dissolve it, the Christian is not tied to it by the hope of saving the heathen partner (15-16).

7 man have a wife of his own, and each
3 woman a husband of her own. Let
the husband pay the wife her due,
4 and similarly the wife the husband.
The wife has not control over her own
person, but the husband has ; similarly
the husband has not control over his
5 own person, but the wife has. Do
not deprive one another unless by
agreement for a time that you may
have freedom for prayer and may be
together again, to prevent Satan from
tempting you because of your lack of
6 self control. But I say this as per-
7 mission not command. I wish every-
one were like me : but each has his
own gift from God, one [to live] in
this way and the other in that.

8 To the unmarried and to those
who have lost their partners, I say
it is a good thing if they remain as I
9 am ; but if they are deficient in self
control let them marry ; for it is
better to get married than to be inflamed
with desire.

10 But to those who are married I
give the order, not I, [however], but
the Lord, that the wife is not to leave
11 her husband, but if she has left him,
let her remain unmarried or be recon-

4. *person* : Greek 'body', but see note on 6.13

8. *those who have lost their partners* : reading *χήρους* with Bois for *χήραις*.

9. *get married* : reading *γαμήσαι* with B D etc.

7 ciled to her husband—and the order that the husband is not to divorce his wife.

12 To the rest [of those about whom my advice is sought] I, not the Lord, say ; if any [Christian] brother has an unbelieving wife and she is content to live with him, let him not divorce
13 her ; and let not a woman who has an unbelieving husband who is content to live with her divorce her husband.

14 For the unbelieving husband has become hallowed in [the holiness of] the wife, and the unbelieving wife has become hallowed in the [holiness of the Christian] brother. Otherwise your children would be unclean, but as it

15 is they are holy. But if the unbeliever leaves [his partner], let him leave. In such cases the [Christian] brother or sister does not remain under obligation. It is to live in peace that God

16 has called us. For how do you know, you wife, that you will save your husband ? Or how do you know, husband, that you will save

b. The general principles underlying these directions (17) illustrated by circumcision (18-19):

17 your wife ? Only let each continue to live as God has endowed [and] each as God has called him. And this is the

14. Peake (Com. 1920, 839a) remarks that the holiness referred to here is not moral but primitive, a kind of contagion. True, but Paul would not be indifferent to the fact that the unbelieving partner would come within a circle of Christian life and truth.

15. *us* : with BDG the Latin and the Syriac versions.

Remain circumcised or uncircumcised as you were when you became a Christian.

by slavery (20-24).

Remain in God's house in the state in which you were invited into it, the slave untroubled by his bondage—but seizing any opportunity to become free—and the free man recognising his bondage to Christ.

- (3) To unmarried spiritual brides (7. 25-38).

My own opinion is that on account of the hard times it is best to remain married or unmarried as one is. Yet marriage, even of those purposing a celibate life is no sin (25-28).

- 7 the rule I give in all the churches.
 18 Was a man called who was already circumcised? Let him never efface his circumcision. Was a man called when he was uncircumcised? Let
 19 him never be circumcised. Circumcision is nothing and the lack of it is nothing, but keeping God's com-
 20 mandments [is everything]. Let each remain in the state in which he was
 21 called. You were called when a slave? Never mind, but if you are also able to become free, by all means seize the
 22 opportunity. For the Christian who was called when a slave is the Lord's free man, just as he who was a free man when called is Christ's slave.
 23 You have been bought at a [great] price. Never become slaves of men.
 24 Let each remain, brothers, in God's household in the state in which he was called.
 25 About unmarried women command of the Lord I have none, but I give you my opinion as one made trustworthy
 26 by the Lord's mercy. I think, then, that this is good because of the present distress, that it is good for a man to
 27 remain as he is. You are bound to a wife? Seek no release. You are free
 28 from a wife? Seek no wife. But

25. *trustworthy* : or, believing, i.e. a Christian.

Let all stand aloof from the world in marriage as in everything else, for the Lord is at hand and the present world is passing away (29-32). Marriage brings cares and makes devotion to Christ more difficult: but by this I am not intending to restrain your liberty, but am speaking in your interests (33-35).

A man does well to marry his spiritual bride if he fears he is lacking in the requisite self-control; but the man who is able to keep his spiritual bride a maid does better (36-38).

7 if you do get married you have not done wrong, and if a spiritual bride marries, she has not done wrong: but such [as get married] will have outward trouble, and I am [for] sparing
 29 you. But this I say, brothers: the time is short. Therefore let those who have wives be as though they were
 30 without, and those in mourning as though they were not, and those who rejoice as though they were not rejoicing, and those who buy as though
 31 not owning [their purchases], and those who deal with the world as not absorbed in it: for this world as now
 32 ordered is passing away. But I want you to be free from care. The unmarried man makes the Lord's interests his care, [seeking] how he may please
 33 the Lord; but the married man makes worldly interests his care, [seeking]
 34 how he may please his wife, and [his attention] is divided. And the unmarried women or the spiritual bride makes the Lord's interests her care, [seeking] how she may be holy in body and spirit; but the married woman makes worldly interests her care, [seeking] how she may please her
 35 husband. But I am saying this in

29. *the time is short*: much of the interval before the coming of the Lord has passed away; lit. the interval has been contracted.

7 your own interests ; not to cast a noose round round your [neck], but to secure seemly and undistracted waiting upon the Lord.

36 If any one thinks he will not behave properly to his spiritual bride, if he be strongly sexed, then thus it ought to be ; let him do as he wishes ; he commits no sin ; let them marry.

37 But the man who stands set in his purpose and is under no constraint, but has power over his will, and has made up his mind to keep his [spiritual bride a] maid will have done well.

38 So both he that marries his spiritual bride does well, and he that does not marry will have done better.

39 A woman is bound to her husband as long as he lives ; but if he dies she is free to be married to whom she will, 40 provided it be a Christian. But, to my mind, she is happier if she remain as she is : and I think that I, as well as you, have God's Spirit.

(4) Widows (39-40).

A woman is free after the death of her husband to marry any Christian, but, in my opinion, she will be happier if she remains a widow. And I as well as you have the illumination of God's Spirit.

2. FOOD OFFERED TO IDOLS (8. 1-11.1).

(a) *Knowledge must be directed by love* (8.1-13)
All Christians have theoretical knowledge about idol offerings.

8 1 With regard to what has been sacrificed to idols we know that we all have knowledge. Knowledge puffs up : 2 love builds up. If any one think that he has reached some knowledge, he

36. *will not behave* : futuristic present Moulton, Proleg.² 114,120.

then thus it ought to be : or, and if thus it ought to be ; or, and so what he wishes ought to take place, (let him do it : he commits no sin, etc.)

37, 38 *will have done* : the future of enduring results (Alford).

39. *Christian* : lit. in the Lord

But knowledge makes for conceit, and he who claims it does not know as he ought. Love, however, makes for spiritual growth, and rests on God's knowledge of us (1-3). We know that an idol is not a god, for there is only one God. Even conceding existence in some sort, to the so-called gods—and there are plenty of them—we Christians have only one God, the Father, the Creator of all things, and one Lord, Jesus Christ (4-6).

But in scrupulous Christians this knowledge is neutralised by long habituation to idol worship, and they regard eating idol offerings as idolatrous, to eat of which is to do violence to their conscience. (7) But food will make no difference to our standing with God in the Judgment Day (8). The example of the Christian with full knowledge eating idol offerings is likely to lead the scrupulous

8 has not yet come to know as he ought
 3 to know. But if any one loves God,
 [that is because] he is known by him.
 4 With regard, then, to food consisting
 of what has been sacrificed to idols,
 we know that an idol has no corres-
 ponding reality in existence, and that
 5 there is no god but one. For even
 if beings that bear the name of gods
 really exist whether in heaven or on
 earth, as there are many "gods"
 6 and many "lords", we have only one
 God, the Father, the origin of all
 things, and for whom we exist, and one
 Lord, Jesus Christ, through whose
 instrumentality all things have their
 existence, and through whose instru-
 7 mentality we exist. But this know-
 ledge is not [found] in everyone;
 but some, through being used to idols
 hitherto, eat as though the food were
 a [real] idol offering, and their con-
 science is tainted because unenlight-
 8 ened. But food will not commend
 us to God: if we do not eat we are
 are none the worse in God's sight
 and, if we do, we are none the better.
 9 Take care that this right of yours does
 not prove a hindrance to the weak.
 10 For if any one sees you who have this

1. 5. *bear the name of gods*: e.g. in Deut. 10.17, Ps. 135.5.

7. *idols*: lit. the idol.

unenlightened: lit. weak.

Christian into what he regards as complicity with idolatry, and so ruin him. The enlightened Christian must be directed by love ; and if necessary, abstain from all meat rather than ruin a brother for whom Christ died (9-13).

(b) *Paul's example of forbearance.* He waives his own rights (9. 1-27).

(1) Paul has the right to support by the church (9. 1-14).

The very existence of the Corinthian church proves that he is an apostle and has the same right to support for himself and for a Christian wife as the other apostles (1-6).

The worker is supported by his work, be he soldier, husbandman, herdsman—or even the threshing ox, provision about which was inserted in the Law with the support of the Christ-

knowledge reclining at table in an idol temple, will not his conscience, as he is weak, be “edified” (!) to eat the idol offerings ? Why, the weak brother is ruined by your knowledge, the brother for whose sake Christ died ! In thus sinning against the brothers and bruising their conscience in its weakness, you are sinning against Christ. And so, if food causes my brother to stumble, I will eat no more meat for ever, to avoid causing my brother to stumble.

1 Am I not free ? Am I not an apostle ? Have I not seen our Lord ? Are you not my product in the Lord ?
 2 If to others I am not an apostle, I certainly am to you ; for the very fact that you are a Christian church
 3 is the seal of my apostleship. This fact is the defence that I make to those who take *me* to task.
 4 Have we no right to support by the church ? Have we no right to
 5 take round with us a Christian wife like the rest of the apostles and the
 6 Lord's brothers and Kephas ? Or is it only Barnabas and I who have no right to discontinue working [for our
 7 living] ? Who campaigns at his own expense ? Who plants a vineyard with-

12. *Bruising* : lit. striking.

9. 2. *a Christian church* : lit. in the Lord.

4. *support by the church* : lit. to eat and to drink.

ian ministry in view (7-10). This is but reaping physical support from spiritual blessings broadcast upon you, and our right to it as founders of the church is greater than that of others who enjoy it (11-12). It is also in line with the support of the priests in the Old Testament, and is provided for by Jesus. But these rights I have never used, so as not to obstruct the gospel (13-14).

- 9 out eating its fruit ? Or who pastures
a flock without feeding on the milk
8 it yields ? Are these mere human
arguments that I am using and the
9 Law does not say the same ? Why,
in the Law of Moses it stands written,
Thou shalt not muzzle an ox treading
out the corn. Is God [in this passage]
10 making provision for the oxen ? Or
does he certainly say it in our interest ?
Why, it was in our interest that it was
enacted, because the ploughman ought
to plough in hope, and the thresher
to thresh in hope—of sharing in the
11 produce. If we have sown spiritual
[blessings] for you, is it too much for
us to reap your material [blessings] ?
12 If others share this right over you,
should not we even more ? How-
ever, we did not use this right but we
put up with anything so as not to
cause any obstruction to the gospel of
13 Christ. Do you not know that those
who perform the sacred rites have
their living from the temple, and those
who wait on the altar share together
14 with the altar ? Similarly the Lord
as well [as God in the Old testament]
directed those who preach the gospel
- (2) But he has not availed himself of these rights in order the better to share the gospel with

9. *treading out the corn* : lit. threshing.

10. *enacted* : lit. written. 9-10 On the meaning of *γὰρ* here see Moulton-Winer 1882 p. 559.

14. *the Lord* : cp. Mt. 10.10 Lk. 10.7.

others (15-23).

I cannot boast of preaching the gospel, for I have no option (16), but I can and will maintain my boast that I preach it without charge (15), for doing so is the only pay I get (17-18). My purpose in doing so is to win more converts (19). With this end in view I condescend to be assimilated to every kind of hearer (20-23).

- 9 to have their living from the gospel.
- 15 I, however, have never availed myself of any of these [rights]. I am not writing this that things may be done in this way for me. I would rather die than—no one shall deprive me of
- 16 my right to boast ! [It is the only boast I have], for if I [merely] preach the gospel [that] is nothing for me to boast about : compulsion [to do so] lies upon, me, for woe is me if I do not
- 17 preach the gospel. If I do so voluntarily, I get paid ; but if not voluntarily, then I am entrusted with a commission.
- 18 Then what pay do I get ? Making the gospel free of charge when I preach, and so not fully using my right in the
- 19 gospel. For though I am free from all men, I have made myself a slave to all, that I may win more [than I should
- 20 have done]. To the Jews I have made myself like a Jew to win Jews : to those under the law [I have come] under the Law, though I was not under the Law myself, to win those
- 21 that were under the Law : to those who were without the Law, though I was not without the law of God, but under the law of Christ, I have become as those without the Law, that I may win those who are without the Law.

15. *for me* : lit. in my case,

- (3) My foregoing of my rights is part of my concentration on the Christian goal (23-27).
 I forego my right to support, and I assimilate myself to all (19-23) that I may have my share with my converts in the gospel (23). The Christian career, like an athletic contest involves a goal clearly envisaged, and self control rising to unsparing treatment of the body that threatens to interfere with its attainment. I, the preacher, the herald of the games, cannot risk disqualification by the umpire (24-27).
- 9 22 I have become weak to the weak to win the weak : I have become every thing to all [in turn] in every way to
 23 save some. But I do all because of the gospel, to get my own share in it
 24 with the rest. Do you not know that of the runners in the stadium, while all run, only one wins the prize ?
 25 Run in such a way as to win. Everyone who enters for the games exercises self-control in all things. They do it to win a fading garland, we a fadeless
 26 one. Like them, then, I run, not without a clear goal ; like them I box, not as one who strikes the [empty]
 27 air, but I bruise my body [with my blows] and make it my slave, lest after having been the herald for others, I myself may be rejected [by the umpire].

(c) *Warning against idolatrous feasts* (10.1-11.1).

- (1) by their danger to Israel of old (10.1-3).

Israel in the wilderness had great privileges, but the death of one generation in the wilderness showed God's displeasure with them (1-5) for five sins centring in idolatry (7) and the immorality inseparable from it (8). Their situation was typical of ours, and a warning to us who live in the world's last days [with their

- 10 1 [Failure through lack of self-control is no imaginary peril] for I do not wish you to be ignorant that our fathers [of Israel] were all under the pillar of cloud, and all passed through
 2 the [Red] Sea, and were all baptised into Moses' control in the cloud and
 3 in the sea, and all ate the same supernatural
 4 natural food, and all drank the same supernatural drink : for they all drank from the supernatural rock that followed them [Ex. 17.6, Nu.20.11], and the
 5 rock was Christ. But with most of

severer trials and imminence of judgment] (11). Caution, then, not self-confidence is required (12), but our trials are merely incidental to humanity, and God may be trusted to temper the trial to our strength, and provide a way of escape (13).

10 them God was displeased, for they were laid low in the desert [Nu. 14.30].
 6 These things proved to be types of our situation, warning us not to be set on evil things as they were [Nu. 7 11.4, 34]. Neither turn idolators as were some of them—as it stands written, “The people sat down to eat and to drink and rose up to play 8 [Ex. 32.6]. Neither let us be immoral as some of them were, and perished, 23,000 in one day [Nu. 25.1, 9 (24,000)].
 9 Neither let us try the Lord beyond endurance as did some of them, and perished by the snakes [Nu. 21. 5,6].
 10 Neither grumble as some of them grumbled and perished by the destroyer 11 [Nu. 14.2, 36, 37, 45]. These things happened to them one after another as types of our situation, and were written to warn us, on whom the final scenes of the world have descended.
 12 So let the man who thinks he is standing 13 firm beware of falling. [There is no need, however to fall for] no trial holds you in its grasp but such as is incidental to human nature, but God may be trusted. He will not allow you to be tried beyond your strength, but when the trial comes, will also

10. 6. *our situation* : lit. us, *set on* : lit. lusters after.
 8. *as some of them were* : the tense points to the definite occasion.
perished : lit. fell.
 11. *one after another* : imperfect tense.

10 make a way out, so that you can endure [it].

- (2) Because of their incompatibility with the Lord's Supper (10.14-22).

In the Lord's supper we share with one another the blessings brought by Christ's death for us (14-17), just as in the Jewish sacrifices the worshippers share the blessings of the altar (18). The worshippers in an idol feast share the demons' gifts (excess and lust), for though an idol has no significance, there is a demon behind the idol, a no-god (19-20). We cannot share the table of the Lord, and, in the idol feast, the demon's table. It would be an affront to the Lord (21-22).

- 14 And so, my dear people, shun idol
15 worship. I am speaking as to men of sense : weigh what I say yourselves.
16 Is not the "cup of blessing" which we bless a sharing of [the blessings brought by] the blood of Christ ? Is not the bread we break a sharing of [the blessings brought by] the body of Christ [when he gave it for us ?]
17 For though we are many, because there is one loaf, we the many, are one body ;
18 for we all share the one loaf. Consider Israel the nation. Are not those who eat the sacrifice sharers [of the blessings] of the altar ? What do I mean ? That what is offered to an idol has any significance, or that an idol has
20 any significance ? No ; [what I mean is] that what they sacrifice, they sacrifice to demons and to a no-god [Deut. 32.17] ; and I would not like you to share fellowship with the
21 demons. You cannot drink the Lord's cup and the demons' cup ; you cannot share the Lord's table and the demons'
22 table [Mal. 1.7,12]. Or are we trying to make the Lord jealous ? [Deut. 32.21] Are we stronger than he is ?

16. in this verse the translation accords with C. A. Scott, *Christianity According to St. Paul*, 187.

18. *the nation* : lit. according to the flesh.

- (3) Practical rules about idol meats (10.23-11.1). While all things [indifferent] are lawful, the good of our brother must govern our use of them (23-25). Thus, eat the meat sold in the market without enquiry as to its sacrificial origin or otherwise (26-27), but if its sacrificial origin is told you, avoid it because of the conscience of the informant, which otherwise would condemn your Christian liberty (28-30). Thus imitate me who imitate Christ in seeking the glory of God in the service of all, and the avoidance of all that hinders any (10.31-11.1).
- 23 All things are lawful ; [yes,] but not all things are expedient. All things are lawful ; [yes,] but not all things
- 24 build up [the church]. Let no one be seeking his own [interest] but the
- 25 [interest] of his neighbour. Make it your practice to eat whatever is sold in the market without making any
- 26 conscientious enquiry, for "the earth is the Lord's and all that it contains"
- 27 [Ps. 24.1]. If any unbeliever invites you to a meal and you decide to go, eat whatever is set before you without
- 28 any conscientious inquiry. But if any one says to you: This is sacrificial meat, do not eat it because of the informant and because of conscience ;
- 29 but I do not mean your own conscience but the other's, for what use is it to expose my liberty to criticism by
- 30 another person's conscience ? If I partake with thanksgiving, why am I to incur abuse for what I thank [God]
- 31 for ? So, whether you eat or drink or whatever you do, do all to the glory

25. *Make it your practice* : pres. tense.

29. *for what use is it to expose my liberty to criticism by another person's conscience ?* lit. for to what purpose is my liberty judged by another conscience ? The view taken above is that Paul regards having what one approves, (one's good) evil spoken of, as to be sedulously avoided (cp. Rom. 14.16). This interpretation of the passage does full justice to *ἵνα τὴν γὰρ* and the passage flows on smoothly to the end (33), Paul taking the enlightened brother's place from 29 (my liberty), for the sake of effect. Some, e.g. Wey. regard *ἵνα τὴν γὰρ* etc. as an objection, by the enlightened brother to suffering dictation by another's conscience. If so, Paul's answer does not come till 31. The passage would then run ; Unreasonable ! For why is my liberty to incur criticism by another conscience ? If I partake with thanksgiving why am I to be abused for what I thank God for ?

III. Matters for Correction in Public Worship 11.2-14.40.

1. THE CUSTOMARY VEIL MUST NOT BE CAST ASIDE (11. 2-16).

- (a) Argument from custom. To be unveiled is like being shorn, and suggests bad character (2-6).
- b) Arguments from divine order (7-12). Woman is naturally inferior to man as a manifestation of man (7), as made from man (8) and as made for man (9), and so ought to wear the veil the sign of this in the august assembly for worship at which the angels are present (10). Yet the sexes are complementary in the Lord (11-12).
- (c) Argument from nature. Woman has long hair as a veil (13-15).
- (d) Argument from what is customary in the churches (16).

10 32 of God. Be no hindrance to Jews or
 Greeks or the [universal] church of
 33 God, just as I serve all men in every
 way, seeking not my own interest,
 but the interest of the many, [seeking]
 1 that they may be saved. Imitate
 me as I, on my part, imitate Christ.
 2 I commend you for remembering
 me in everything, and for keeping the
 3 instructions I gave you. But I want
 you to know that the head of every
 man is Christ, the head of woman is
 the man, and the head of Christ is
 4 God. Every man who prays or
 preaches with his head covered is
 5 dishonouring his head, [Christ]. But
 every woman who prays or preaches
 with her head uncovered is dis-
 honouring her head [man]. For she
 is one and the same as the woman who
 6 has got herself shaved. But if a
 woman does not veil herself, let her
 cut her hair too. But if it is disgraceful
 for a woman to have her hair cut or
 get shaved, let her veil herself. For
 7 man ought not to veil his head as he
 is the image and manifestation of God,
 but woman is the manifestation of man.

11. 1. It is possible that this section (III i.e. 11.2—14.40) and the rest of the letter are replies to the letter from Corinth ; cp. *nepl* in 12.1, 16.1, 12, but note its absence in 15.1.

4, 5 *preaches* : lit. prophecies.

7. man manifests God's authority, woman manifests man's subjection.

11 8 For man did not originate from woman
 9 but woman from man. And man was
 not created for the sake of woman,
 but woman for the sake of man.
 10 And so a woman ought to have the sign
 of [man's] authority on her head
 11 because of the angels. Yet in Christian
 life woman is not apart from man
 12 nor man from woman ; for as woman
 originated from man, so also man
 comes through woman [throughout
 history]. But all things originate in
 13 God. Judge this among yourselves.
 Is it fitting that a woman should pray
 to God [with her head] unveiled ?
 14 Does not nature itself teach you that
 if a man wears his hair long it is a
 15 disgrace to him, but if a woman wears
 her hair long it is a glory to her ?
 —because her long hair has been given
 16 to her for a veil. But if anyone
 thinks it right to argue [the point]
 for the sake of arguing, I have no such
 custom, nor [have] the churches of
 God.

2. DISORDERS CONNECTED
 WITH THE LORD'S
 SUPPER (11.17-34).

Two breaches of
 fellowship in the church
 life at Corinth of

17 For the fact that your assembling
 results in no improvement but in
 harm to you, I cannot commend you
 in the following piece of instruction.

10. *angels* : who are regarded as spectators of the church's order. Naber, reads *ἐξιοῦσα διὰ τὰς ἀγέλας* the woman when going out ought to wear a veil because of the crowds.

11. *in Christian life* : lit. in the Lord.

17. *cannot* : lit. do not.

which Paul cannot approve. 11 18 For, first, when you assemble as a

- (a) *the existence of cliques* which, however, will bring into prominence those single minded men whom God approves (11. 17-19).
 (b) *the heathen method of eating together their own food* instead of sharing it with one another, with the result that one is hungry, another drunken, and the poor shamed (20-22). This precludes the true celebration of the Lord's supper ; which as the Christian tradition from Christ asserts, proclaims in a *common* meal, the death of our Lord and the setting up of a new covenant made in his blood. To eat the Lord's supper unworthily, that is without a due sense of this solemn central proclamation (29), is to do despite to that great sacrifice (23-27). and this has brought
- 18 For, first, when you assemble as a church, I hear there are cliques among you, and to some extent I believe it.
 19 There have to be parties among you for it to be clear who among you are
 20 approved [by God]. So when you assemble together, it is not a celebration
 21 of the Lord's supper ; for each of you as you eat, makes sure of his own supper ; with the result that one
 22 is hungry and another drunken. Have you no houses for eating and drinking ? Or is it that you look down on God's church and shame the poor ? What am I to say to you ? Am I to commend you ? I do not commend you for
 23 this. For I received from the Lord the tradition which I passed on to you, that the Lord Jesus, on the night on which he was being betrayed,
 24 took bread, pronounced the thanksgiving, broke it and said, This represents my body which is to be broken for you. Do this in commemoration

19. *parties* : or, differences of opinion. The *καί* before *οἱ δίκαιμοι* means " who in distinction from those who show party spirit " and is untranslatable.
 20. *not a celebration* : so Winer-Moulton³ 403.
together : lit. to the same place
 24. *pronounced the thanksgiving* Paul and Lk. 22.17,19 use *eucharisteo* ; Mt. 26.26 and Mk. 14.22 use *eucharisteo* of the of the wine but *eulogeo* of the bread. The blessing consisted of both blessing (*b'rakah*) and thanksgiving (*todah*). cp. Authorised Jewish Prayer Book p. 280.
represents : lit. is.
to be broken : reading *klomenon* against the great uncials with Edwards and Moffatt, and treating the participle as a futuristic present.
commemoration of me : as the new Passover Lamb (?)

severe punishment on not a few members of the Corinthian church (30).

Let us examine ourselves before eating (28) to escape the Lord's judgment, though that judgment is merely intended for our correction, that we may escape judgment with the world (31-32). Let them then make this meal a meal in common, and satisfy their hunger at home. Other matters Paul will attend to when he comes (33-34).

25 of me. So too the cup after supper, saying, This cup represents the new covenant [made] in my blood. Do this, whenever you drink [it], in 26 commemoration of me. [This rite is to be treated with the utmost respect because] whenever you eat this bread and drink the cup, you are proclaiming 27 the Lord's death until he come: and so whoever eats the Lord's bread or drinks his cup unworthily, will be answerable for [doing despite to] the 28 body and blood of the Lord. But let each man test himself and then let him eat from the bread and drink 29 from the cup; for he who eats and drinks without recognising the body, eats and drinks judgment to himself. 30 This is why many of you are weak and sick and quite a number dead. 31 But if we were subjecting ourselves to scrutiny we should not be under 32 [divine] judgment: when we are judged by the Lord we are subjected to correction to save us from being 33 condemned with the world. So, my brothers, when you assemble for the 34 meal, wait for one another. If any one is hungry let him eat at home, lest your assembling result in judgment. And the other matters I will prescribe when I come.

25. *represents*: lit. is.

27. *answerable for . . . body and blood*: because proclaiming the Lord's death as indifferent to it he is back in the guilt of the sinful world that caused it.

29. *the body*: i.e. the death of Christ as proclaimed by the rite.

3. SPIRITUAL GIFTS
(12-14).

(a) *The various spiritual gifts are rooted in the confession inspired by the Spirit of God that Jesus is Lord.* Your heathen experience, with idols that never spoke to your soul, was no help to understand this (12. 1-3).

(b) *The various spiritual gifts are all manifestations of the one Spirit of God* (12.4-11).

They may be regarded as gifts of the one Spirit, or services rendered to the one Lord, or activities of the one God (12. 4-6). But each is given his own way of manifesting the same Spirit for the common good (12.7), whether it be words of wisdom or words of knowledge (12.8), or miracle-working faith, or healing (12.9), or miraculous powers or prophecy or discrimination of true and false claims to spiritual utterance, or tongues or interpretations of tongues (12.10). All are due to same Spirit's distribution of

12 1 Then I want you to know, brothers,
2 about spiritual gifts. You know that
when you were heathen you were led
off to speechless idols, as again and
3 again you would be. And so, [because
those heathen experiences do not help
you to understand,] I tell you that no
one speaking under the influence of
the Spirit of God says, Jesus [is]
accursed, and no one can say, Jesus [is]
Lord, except under the influence of
4 the Holy Spirit. There are various
5 kinds of gifts but the same Spirit, and
various kinds of service and the same
6 Lord, and various kinds of effective
activities but the same God, who pro-
7 duces each effect in each person. But
each one is given [his own way of] mani-
festing the Spirit for the common
8 good. One, by the Spirit, is given
speech informed with wisdom ; another,
by the same Spirit, speech informed
9 with knowledge ; a third, in the same
Spirit, [miracle-working] faith ; an-
other the gift of healing, in the same
10 Spirit ; another the effective activity of
[miraculous] powers ; another pro-
phesy ; another discrimination between

12. 2. *speechless* : cp. Ps. 115.5.

again and again : so the iterative tense (Moulton, Proleg.² 167).

3. *accursed* : perhaps appealing to Deut. 21.23 (cp. Gal. 3.13).

7. *manifesting* : or, giving clear expression to (cp. 2 Cor. 4.2).

Lit. To each one is given a manifestation of the Spirit.

9. *gift* : The Greek is plural because each exercise of the power is in view.

his gift as he pleases 12
(12.11).

[true and false] spiritual utterance ;
to another various kinds of " tongues ;"
to another interpretation of " tongues ".

11 All these effects are produced by one
and the same Spirit, distributing [his
gifts] to each one severally as he pleases.

(c) *The Church with its
various members is
like the human body*
12. 12-31).

All members of the
Church were made
one body by baptism
into the one Spirit
which has imbued them
all (12. 12-13). The
human body is com-
posed of various
members, the more
lowly of which cannot
deny the place in
which they have been
set by God in envy of
their higher fellow
members, for were all
of the same kind
there would be no
body (14-20).

Nor can the higher
members dispense with
the lower, but the
weaker members are
necessary and the
less honourable are
accorded special hon-
our. This is God's
appointment to prevent
any rift in the body
and to ensure the
mutual care of the
members for one
another (21-26).

12 For just as the [human] body is one,
and all the many members of the body

13 are one body, so also is Christ : for
we were all baptised in one Spirit so
as to form one body, whether [we were]
Jews or Greeks, whether slaves or
free men, and we were all watered

14 [in baptism] by one Spirit. For the
[human] body is not one member

15 but many. If the foot says, because
I am not hand I am not part of the
body, that does not make it not part

16 of the body. And if the ear says,
Because I am not eye I am not part
of the body, that does not make it

17 not part of the body. If the whole
body were eye, where would be hearing?

If the whole were hearing, where
18 would be smelling ? But, as it is,
it is God who has set each one of the
members in the body as *he* saw fit.

19 If the whole were the same kind of
member, where would be the body ?

20 As it is, there are many members but
21 one body. But the eye cannot say

12 to the hand, I have no need of you,
nor again the head to the feet, I
22 have no need of you. On the contrary,
the members which appear weaker
23 [than the others] are necessary, and to
the parts of the body we consider less
honourable we accord special honour,
and our unseemly parts have special
seemliness unneeded by those parts
24 of us which are seemly. But it was
God who, by giving special honour to
the part deficient in it, so compounded
25 the body that there should be no rift
in it, but the [various] members
should have the same care for one
26 another. If one member suffers all the
members suffer with it; and if a
member receives honour all the mem-
27 bers rejoice with it. But you are the
body of Christ and members [each] in
28 [his appointed] part. [That is to say,]
God has set some in the church first
as apostles; second, prophets; third,
teachers; then those with miraculous
powers; then those who have the gift
of healing; those who have the
ability to give helpful service; those
with gifts of organisation; those

Similarly the Church
is the body of Christ,
composed of members
each in his appointed
part: apostles, pro-
phets, teachers, those
with miraculous powers,
gifts of healing, abilities
for service, gifts of
organisation, various
kinds of speaking

-
23. *accord*: for this use of the verb cp. Est. 1.20, Prov. 12.9. Or, if the word is used as elsewhere in the N.T., "the parts of the body . . . we clothe with special honour."
27. *each in his appointed part*: So substantially Alford and Plummer. But Twent. Cent. N.T., Wey., Mft., Edwards, A.V., R.V. take as "individually", "severally"
28. *That is to say*: lit. and.

with "tongues" (27-28). Not all have the same gifts, (29-30). Seek the greater gifts, and the best way to seek them is love (31).

- 12 able to speak with various "tongues".
 29 Are all apostles? Are all prophets?
 30 Are all teachers? [Have] all miraculous powers? Have all the gift of healing? Do all speak with "tongues"?
 31 Are all [able to] interpret ["tongues"]? But seek earnestly the greater gifts. Moreover I [will now] show you a better way [of attaining those gifts than eagerness for the highest].

(d) *The best way to attain to spiritual gifts is the way of love. St. Paul's Hymn to Love* (13) According to F. R. Montgomery Hitchcock in Ex. Times, 34. 488, it is a Pindaric Ode consisting of four triads which correspond to the four parts of the temple, (1) the prothuron or porch, (2) the pronaos or vestibule, (3) the naos or shrine, (4) the opisthodromos or treasury.

(1) The Prothuron or Porch (13. 1-3).

The raucous bustle, like the heathen religious procession, of those who have the various spiritual gifts without love. They are only in the porch of the temple.

- 13 1 (1) (a) If I speak with the tongues of men and of angels
 But have not love,
 I prove to be a clanging gong,
 or a clashing cymbal.
 2 (b) And if I have [the gift of] prophecy, and know all the secrets [of the divine counsel]
 And have all [sacred] learning,
 And if I have a full [miracle-working] faith
 Which can remove mountains,
 But have not love,
 I am nothing.
 3 (c) And if I dole out [at once] All my goods [in charity],
 And if I sell myself [into slavery],
 To be able to boast of it,

31. *Moreover* : less probably the meaning is, And a still more excellent way (than seeking gifts) I will show you (i.e. the way of love).

13. 1. *which can* : lit. so as to.

3. *sell myself (into slavery)* : lit. hand over my body (= myself).
to be able to boast : another reading is, "to be burnt."

13

- (2) The Pronaos or Vestibule (13. 4-8).

Those who have penetrated so far hear the character of Love, the divinity that inhabits the shrine (naos, the next division), and it is Christ who is described. The link connecting (1) and (2) is "to be able to boast," (13. 3) and "is not boastful," (13.4).

- (3) The Naos or Shrine (13. 8-11).

This section describes the transitoriness of the various gifts, for the votary has passed beyond them into the presence chamber of Love, the divinity that inhabits the shrine. The link with (2) is a contrast with the opening words of

But have not love,
I get nothing from it.

- 4 (2) (a) Love is patient,
Love is kind,
Love is not jealous,
Is not boastful,
Not conceited,
5 Not discourteous.
(b) Not set on her own interests,
Not touchy,
Does not brood on wrongs
[suffered],
6 Finds no pleasure in [others']
sin,
But rejoices with
The Truth [when it triumphs].
7 (c) [Love] bears every burden,
Believes every [excuse],
Hopes for every [improvement],
Endures every [hardship],
8 Love
Never succumbs.
(3) (a) Prophesyings, yes,
But they will be abolished,
"Tongues", yes,
But they will cease,
Knowledge, yes,
But it will be abolished.
9 (b) For imperfect is our know-
ledge,
And imperfect

13.8, Love never
succumbs—but the im-
perfect gifts pass away.

13

10

Are our prophesyings ;
But when the perfect comes,
The imperfect,
Will be abolished.

- 11 (c) When I was a child ;
I used to speak as a child,
I used to have the child's
outlook,
I used to reason as a child.
Now that I have become a man,
I have done with childish
things.

- (4) The Opisthodomos or
Treasury (13. 12-14. 1a)

The imperfect know-
ledge conferred by
spiritual gifts is con-
trasted with the trea-
sures in heaven, the
enduring realities, per-
fect knowledge, faith,
hope, and love the
greatest of all. The
connection with (3) is
again a contrast of
the enduring realities
with the immaturity
(child) 13.11) of the
sphere of spiritual
gifts.

- 12 (4) (a) For we see [things]

Now in a mirror,
In a riddle ;
But then,
Face to
Face.

- (b) Now I am acquiring
Imperfect knowledge,
But then I shall really
Know
Even as [in my earthly life]
I was really known [by God].

- 13 (c) So then enduring [realities] are,
Faith, hope, love,
These three.
The greatest of these
[Is] love :

Ever pursue love.

14₁

- (e) *Love as the criterion*
 (a) Shows the superiority of prophecy (= preaching) over the gift of tongues — the thesis (14. 1-5).

The gift of prophecy should be your aim in preference to speaking with "tongues", for the latter gift merely enables a man to speak to God and edify himself, whereas the prophet edifies the church.

Three supporting propositions :—

I cannot profit you except by intelligible speech (6).

Musical instruments and the war trumpet must have form and convey meaning or they are useless (7-8).

Men are barbarians to one another unless they understand one another's language (9-11).

- 14 Seek earnestly spiritual gifts, especially prophecy. One who speaks with a "tongue" speaks to God not men, for no one understands [him]; yet by [his] spirit he is speaking [divine] secrets. But one who prophesies speaks to men, and what he says edifies by exhortation and encouragement. One who speaks with a "tongue" edifies himself, but one who prophesies edifies the church. I would like you all to speak with "tongues", but I would prefer you to prophesy, and one who prophesies is greater than one who speaks with "tongues" unless he interprets [what he says], that the church may receive edification.
- 6 But as matters stand, brothers, if I come to you speaking with "tongues" and do not tell you either [some] revelation or [some piece of] knowledge or [some] prophecy or teaching, what good shall I do you? If inanimate [instruments], be it flute or harp, give a sound but do not make a distinction in the notes, how can one tell what is being played on the flute or the harp?

14. 2. *understands* : lit. hears.
 3. *edifies by* : lit. speaks edification and exhortation and encouragement. Exhortation and encouragement are the two kinds of edification intended (so Alford).
 5. *prophecy* . . . *prophesies* : or, preach . . . preaches.
 6. *prophecy* : or, sermon.
 7. *δμως* : it is tempting to read *ἐμὸς*, "equally". If *δμως* be retained, it perhaps must be regarded as attracted from its proper place before *ἐδν*, and is translated above by 'but'.

- 14 8 And if the trumpet gives an ambiguous sound, who will prepare for battle ?
 9 So you too, if your tongue does not utter plain speech, how will one know what is said ? You will be speaking
 10 into the [empty] air. There are so many, let us say, different languages in existence, and none of them is meaning-
 11 less. Then if I do not know the meaning of the language, to the speaker I shall be outlandish, and he
 12 will be outlandish to me. So you too, since you are eager for spiritual utterance, seek to be abundantly equipped for the edification of the church.
 13 And so let the one who speaks in a "tongue" pray [for the power] to
 14 interpret it. For if I pray in a "tongue" my spirit prays, but my mind
 15 bears no fruit. What then ? I will pray with my spirit, but I will also pray with my mind. I will sing with [my] spirit, but I will also sing with [my]
 16 mind. Otherwise, if you bless God [merely] with the spirit, how will he who is in the position of being uninitiated say 'Amen' after your thanksgiving ? He does not know what you are saying.
 17 Your act of thanksgiving is very fine, but the other man is not edified.

Therefore seek to edify (12), and let the one who speaks in a "tongue" pray for the power to interpret (13).

Three further supporting propositions :—

In the gift of tongues the mind does no good (14-15).

The gift of "tongues" does not profit the one who does not understand (16, 17).

Paul can speak with "tongues" but prefers to edify the church (18, 19).

10. *different* : lit. kinds of.

11. *to me* : lit. in me, i.e. in my case.

12. *spiritual utterance* : lit. spirits, cp. 12.10.

14 18 I speak with "tongues" more than any of you, and I thank God for it ;
 19 but in the church I would rather speak five words with my mind so as to instruct others as well, than ten thousand words in a "tongue".

Therefore leave off this childish delight in this inferior gift of "tongues". They are a sign to the unbeliever—which will fail to make its impression—whereas prophecy edifies the church and convinces the unbeliever too (20-25).

20 Brothers, do not prove to be children in intelligence : be [mere] children in wickedness, but in intelligence prove to be mature.

21 In the Law it is written :

By men of other tongues and with the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord [Is. 28.11, 12 cp. Deut. 28.49].

22 So "tongues" are meant as a sign not for believers but for unbelievers, but prophecy is not for unbelievers but

23 for believers. So if the whole church assembles together and all are speaking with "tongues", and there come in either people who are uninitiated or unbelieving, will they not say you are

24 mad ? But if all are prophesying, and there come in an unbeliever or an uninitiated person he is convicted [of his sin and his conscience] probed

25 by all, the secrets of his heart come to light, and so, falling on his face he will

21. *foreigners* : lit. men of another sort.

22. *prophecy* : or, preaching.

24. *prophesying* : or, preaching

- (b) Love supplies regulative principles for the exercise of the two gifts (14. 26-33, 37-40).

When you bring your various gifts into the service of the church, make edification the guiding principle (26). Have no more than three speaking with "tongues", one at a time, and only if there be an interpreter (27-28). Not more than three prophets should speak, and the speaker should give way to one who receives a fresh revelation (29-30). There is opportunity for all to prophesy and for all to receive profit as in all the churches (31, 33b), and the prophets must control their spirits (32), for God is not a God of anarchy (33a). The prophet or spiritually endowed man will recognise, what I say as the Lord's command (37). Ignore him who ignores this (38).

14 worship God, proclaiming, Truly, God is among you ! [Is. 45.14, Dan. 2.47, 26 Zech. 8.23]. What then, brothers ? When you assemble one has a song of praise, another a lesson, another a revelation, another a "tongue", another an interpretation. Let it all be done with a view to edification. If there be speaking in a "tongue" let it be by two or at most three, and one at a time, and let some one interpret ; but if there be no interpreter, let [the would-be speaker] keep silent in the church, and let him speak to himself and to God. And prophets, let two or three speak, and let the other [prophets] appraise [what they say]. But if a revelation be made to another sitting [there], let the former [speaker] be silent. For you can all prophesy in turn, that all may learn and all receive encouragement, as in all the churches of God's people. And the prophets' spirits are under the prophets' control, for God is not [a God] of anarchy but of peace. Let any one who thinks he is a prophet or spirit-

29. *prophets* : or, preachers. Other prophets : so Alford, Bengel.

31. *prophesy* : or, preach.

32. Westcott and Hort put 32-33 "And the prophets' spirits peace" in parenthesis, and so bring 33 "as in all the churches of God's people" into connection with 31.

34-6 The transposition of these verses to be after 40 follows D and is nearly the same as Moffatt's.

38. *Ignore* : reading *dynoieire* with D and some editors.

In conclusion, seek to prophesy, do not discourage speaking with 'tongues', but do everything according to rule (39, 40).

- (c) According to the universal Christian custom, women are not to speak in church. You Corinthians have no right to contravene Christian usage (34-36). (34-36 are an addition as the MSS. show).

14 ually endowed recognise that what I am writing to you is the Lord's command. Ignore anyone who ignores 38 this. So, my brothers, seek earnestly 39 to prophesy and never hinder speaking 40 with "tongues". But let everything take place in a seemly way and according to rule.

34 Let women keep silence in the meetings of the church for they are not allowed to speak, but let them take a subordinate place as the Law 35 says [Gen. 3.16]. But if there is anything they wish to learn, let them ask their husbands at home, for it is disgraceful for a women to speak in 36 church. [You object ?] Did God's word take its origin from you [Corinthians], or are you the only ones it has reached ?

IV. The Resurrection of the Dead. (15).

1. THE DENIAL OF THE RESURRECTION OF THE DEAD INVOLVES THE DENIAL OF THE RESURRECTION OF CHRIST AND THE STULTIFICATION OF THE GOSPEL (15.1-19).

The gospel I preached to you, the one I received when I became a Christian, included the death and resurrection of Christ and

15 1 The gospel, brothers, which I preached to you, the gospel you accepted, the gospel in which you 2 have your standing, the gospel by which you are saved, that gospel I am making known to you with the same account of it I used in preaching it to you—if you hold fast to it, [as you must] unless it was without due consideration that you became be- 3 lievers. I handed on to you as most

his resurrection appearances (1-7). The last appearance was to me personally and though, as a former persecutor, I am unworthy of being ranked as an apostle (8-9), God's grace has through me done more than any of the others (10).

This gospel, including the resurrection of Christ is what we all preach and what you believed when you became Christians (8-11).

The assertion that there is no resurrection of the dead is contrary to this gospel (12), for it involves :—the denial of Christ's resurrection, and so (13)

the meaninglessness of the Christian message and faith (14),

the falsity of the apostolic witness (15),

the unreality of the Christian life (16-17),

the baselessness of the Christian hope (18),

the pitiableness of the Christian's plight (19).

important what I, on my part, had had handed on to me by [those who instructed me] ; that Christ died for our sins according to the scriptures, and that he was buried, and that he has been raised—raised on the third day according to the scriptures, and that he was seen by Kephas, then by the twelve, [that] then he was seen by more than five hundred brothers at once, most of whom survive till now, though some have died ; then [that] he was seen by James, then by all the apostles, and last of all he was seen even by me, some abortion [of an apostle], as it were. For I am the least of the apostles, and am not fit to be called an apostle, because I persecuted the Church of God. But by God's grace I am what I am, and his grace towards me did not prove to be in vain, but I worked harder than any of them—though it was not I but God's grace with me that did the work. Whether then it is I or they, this is how we preach, and this is how you believed.

If Christ is preached as raised from the dead, how can some of you say that there is no resurrection

15. 8. *some* : reading *ὡς περὶ τῷ* for *ὡς περὶ τῷ* with Battier.

10. *grace* : Paul has specially in mind the favour of God's commission to him. We might translate "gracious commission."

15 13 of the dead ? If there is no resurrection of the dead, then Christ has
 14 not been raised. But if Christ has
 not been raised our message is meaning-
 less, and your faith, too, is meaningless ;
 15 and, further, we are found bearing
 false witness about God because we
 have given evidence about God to
 the effect that he raised Christ, whom,
 if it be true that dead persons are
 never raised to life, he did not raise.
 16 But if dead persons are never raised,
 Christ, too, has not been raised.
 17 But if Christ has not been raised,
 your faith effects nothing, you are
 18 still in your sins. Then, too, those
 who have been laid to rest in Christ
 19 have perished. If we have had no
 more than in this life a mere hope in
 Christ, we are more to be pitied than
 any [other] men.

2. THE RESURRECTION OF
 CHRIST IS THE PLEDGE
 OF THE RESURRECTION
 OF THE DEAD IN
 CHRIST (15. 20-34).

(1) *But Christ has risen,*
 and just as death
 came to mankind
 through one man, so
 through the new head
 of mankind, Christ,
 the firstfruits from the

20 The fact is, however, that Christ
 has been raised from the dead, the
 first fruits of those who have
 21 been laid to rest [—naturally], for
 since death came by man, the
 resurrection of the dead, too, [had to]
 22 come by man. [It has come through
 the new head of humanity, Christ.]

15. *true* : translating ἀπο then.

18. *laid to rest* : or, fallen asleep. Moulton, Proleg.³ 162 shows that we cannot decide between these two renderings.

21. *had to come* : lit. came,

dead, at his second advent comes the resurrection of those who are in him. Thereupon he will proceed to depose every authority and subjugate all his enemies, including death, to be able to hand over the government of all things to God.

(20-28).

- 15 For as all die in Adam, so too in
 23 Christ all are to be made to live. But
 each one in his proper order, Christ
 the firstfruits, then at his coming
 24 those who belong to Christ, then the
 End when he hands over the kingship
 to God the Father, after having
 deposed every [Angelic] Ruler, [Heavenly]
 Authority and [Celestial] Power.
 25 For he has to reign until he has set
 all his enemies under his feet [Ps. 110.1].
 26 Death is the last enemy to be deposed.
 For [God] has put all things under
 27 his feet [Ps. 8.6]. But when [God]
 says that all things have been put under
 [him], it is clear that this does not
 include him who put all things under
 28 him. But when all things have been
 put under him, then the Son himself,
 too will be put under him, who put
 all things under him, that God may be
 29 everything to everyone. Otherwise [i.e.
 if Christ has not been raised from the
 dead (20)], what is the point of being
 baptised in allegiance to the dead ?
 If dead men simply are not raised, why
 are people baptised in allegiance to

28. Christ is to be everything to everyone in the church (Col. 3.11) : God is to be so in the universe. See Bengel. The *ἐν*, seems to mean 'in the estimation of' and *πάντων* (neut.) embraces both persons and things—here the quasi personal angelic 'Rulers' etc. are thought of as well as human beings.

29. Lit. : What shall they do who are baptised on behalf of the dead. There are about thirty interpretations. The simplest is by P. J. Heawood in Ex. Times 55.278, where "the dead", (plural) is taken to mean Christ (cp. Gen. 21.7, Mt. 9.8) while for allegiance as the result of baptism, cp. 1 Cor. 1.15.

- (2) *If Christ has not risen* 15 30 them ? And why am I, too, in
 (a) baptism (into a dead Christ) is meaningless 31 hourly danger ? I am in daily danger
 (29). of death. I swear it on the pride I
 (b) Christian effort and have in you, brothers, in Christ Jesus
 and sacrifice are fruitless, 32 our Lord. If man had had his will
 and hedonistic pessimism inevitable (30-32). and I had fought with wild beasts at
 Ephesus, what would have been my
 gain ? If dead men are never raised,
 let us eat and drink for tomorrow we
 die [Is. 22.13]. Make no mistake.
 Keeping bad company destroys good
 34 character. Sober yourselves to right-
 eousness and leave off sinning, for
 some are ignorant of God. I am
 speaking to you like this to shame you.
3. THE RESURRECTION IS 35 But some one will say, How are
 A PRINCIPLE OF NATURE the dead raised up ? With what
 (15.35-49). kind of body do they come [from their
 The resurrection is 36 tombs] ? Stupid man ! What you
 paralleled throughout sow yourself never comes to life
 Nature, first in the 37 without first dying ; and what you
 death and resurrection sow is not the body that is to be,
 of the seed, which, in but a mere grain of wheat or of some-
 rising to life is clothed 38 thing else, and God gives it the body
 with its appropriate he pleases, and its proper body to each
 body; and second in 39 of the [various kinds of] seeds. Flesh is
 its manifold varieties, not all the same ; one variety is human,
 which have their another the flesh of cattle, another
 parallel in the animal the flesh of birds, another that of
 world and in the sun, 40 fishes. And some bodies are heavenly
 moon and stars. and other [bodies] are earthly. But
 (15. 35-41)
- So, too, the decaying,
 dishonoured, strength-
 less inanimate body
 that is buried like the
 seed, is raised a body
 free from decay, glor-
 ious, mighty, spiritual,

31. *I am in daily danger of death* : lit. I am dying every day.

34. *Sober yourselves to righteousness* : lit. Become sober righteously.

like the plant that springs from the seed. This is in accordance with the scripture (Gen. 2.7) about the first Adam, a living person, whereas the last Adam is a life-giving spirit. But first there comes the animate man from the dust of the earth whose lineaments we his descendents wear : later the spiritual man from heaven whose lineaments we shall wear (15. 42-49).

- 15 the radiance of the heavenly [bodies] is of one kind and the radiance of the
 41 earthly of a different kind. There is one radiance of the sun and another of the moon and another of the stars. [And the stars show variety,] for star differs from star in radiance.
 42 Similarly with the resurrection of the dead. [The body] is sown in [a state of] decomposition ; it is raised no longer subject to decomposi-
 43 tion. It is sown in dishonour ; it is raised in glory. It is sown strengthless ; it is raised [clothed] in might.
 44 It is sown an animate body ; it is raised a spiritual body. If there exists an animate body [the seed], there exists also a spiritual body [the plant].
 45 So, too, it stands written : the first man, Adam, became a living person [Gen. 2.7] ; the last Adam a life-giving
 46 spirit. But the spiritual does not come first but the animate, then the
 47 spiritual. The first man [is] from the ground, made of dust [Gen. 2.7] ; the second man [is] from heaven.
 48 As the one made of dust so are they who are made of dust, and as The
 49 Heavenly One, so also are the heavenly ones. And just as we have worn the lineaments of the one made of dust

4. THE RESURRECTION OF THE DEAD AND THE TRANSFORMATION OF THE LIVING CHRISTIANS WILL TAKE PLACE AT CHRIST'S SECOND ADVENT (15.50-58).

We all shall wear those heavenly lineaments, for those of us who do not pass through the alchemy of death will be transformed when the last trump sounds, and our perishable mortal nature will be changed into a nature imperishable and immortal. For this victory over death and the ending of its sting, we thank God who gives us the victory through Jesus Christ; and, in full confidence that our work for the Lord has such a glorious prospect, let us steadfastly give ourselves to it.

15 so we shall wear the lineaments of The

50 Heavenly One. This, however, I affirm, brothers: flesh and blood cannot be heir to God's kingdom, nor is what is perishable heir to what is imperishable.

51 Look, I will tell you a secret. Not all of us will die, but all of us will be

52 changed, in a moment, in the twinkling of an eye, when the last trumpet sounds. For [the trumpeter] will sound

his trumpet, and the dead will be raised imperishable, and we [who are

53 alive] shall be changed. For this perishable [nature] must clothe itself

with imperishableness, and this mortal [nature] must clothe itself with im-

54 mortality. And when this mortal

[nature] has clothed itself with immortality, then the saying that stands written will take effect:

55 Death has been swallowed up in victory. [Is. 25.8 Theod.].

Where, death, is thy victory?

Where, death, is thy sting?

[Hos. 13.14].

57 Thanks be to God who gives us the victory through our Lord Jesus Christ.

58 So, then, my beloved brothers, be

54. Omit with \aleph^*C^* Vulg. Marcion, Iren. Hort τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν καί.

55. in victory: lit. unto victory. So Theodotion, a literal but mistaken translation of *lanetsach* (= for ever). For 'death' (second occurrence) LXX has 'sentence' and for the third occurrence 'Hades' (A. V. 'grave').

56. This verse, The sting of death is sin and the power of sin is the law, breaks the sense and is omitted by Straatman and Moffatt. It seems to be a gloss or a marginal note by Paul (cp. Rom. 5.12, Rom 7.)

15 steadfast, immovable, always immersed in the Lord's business, knowing that your toil is not in vain in the Lord.

V. Practical matters and the Conclusion (16).

1. *The Jerusalem Relief Fund.*

Have your contributions ready and I will make the necessary arrangements when I come (16. 1-4).

2. *The movements of Paul and his helpers* (5-12).

Remaining at Ephesus till Pentecost because of the opportunities, I do not intend to pay you a flying visit but to come after a tour of Macedonia, that I may be able to stay some time or even to pass the winter with you (5-9). Receive Timothy kindly if he comes on his way to me (10-11). Apollos will come not now but when he can (12).

1 About the collection for God's people. Do as I directed the churches 2 of Galatia to do. On the first day of the week let each of you lay by at home the proceeds of his prosperity to obviate the making of collections 3 when I come. But when I pay my visit, those you approve I will send, with written authority, to convey your 4 kind gift to Jerusalem: and if it be worth while for me to go too, they 5 shall go with me. I will come to you after making a tour through Macedonia. For I [am to] make a tour through 6 Macedonia, but with you, perhaps, I shall stay or even pass the winter, so that you may set me forward on my 7 way, wherever I am going. For I do not wish merely to get a glimpse of you now in passing; for I hope if the Lord permit to remain some time 8 with you. But I will remain in Ephesus 9 till Pentecost, for a door leading to great and important results stands open before me, and there are many 10 opponents. When Timothy comes, take care to set him fully at ease with you,

16. 9. *a door . . . results*: or, with Mft. and most, a great opportunity for active service.

10. *at ease*: lit. without fear.

16 for he is engaged in the Lord's business
 11 like me. So let no one slight him,
 but set him forward on his way to
 come to me, for I am expecting him
 12 with the [other] brothers. As regards
 brother Apollos, I strongly urged him
 to come to you with the brothers
 but he was quite unwilling to come
 now, but he will come when he has the
 opportunity.

3. *Exhortation* (13-18).

Be watchful, steadfast,
 strong, loving (13-14). Be
 guided by the household
 of Stephanas and all who
 share their toil (15-16).
 Your messengers, Step-
 hanas, Fortunatus and
 Achaicus make up for
 your absence and refresh
 my spirit (17-18).

4. *Greetings* (19-21) from
 Aquila and Prisca and
 the church at their house,
 and all at Ephesus.

Greet one another. Paul's
 greeting.

5. *Hypothetical excom-
 munication* (22).

6. *Benediction* (23-24).

13 Keep awake, stand fast in your
 faith, play the man, be strong [Ps.
 14 31.24]. Let all you do be done in love.

15 I beg you, brothers—you know that
 Stephanas' household is the firstfruits
 of Achaia, and that they have set

16 themselves to serve God's people—[I
 beg you] on your part to set yourselves
 under [the guidance of] people like
 these, and of every one who works

17 with them and shares their toil. But
 I am glad of the coming of Stephanas,
 Fortunatus and Achaicus, because they
 make up for your absence, for they

18 refresh my spirit and yours too.
 Appreciate people like these.

19 The churches of Asia greet you.
 Aquila and Prisca with the church at
 their house greet you heartily in the

11. *with the [other] brothers* : i.e. I am expecting Timothy, Erastus (Acts 19.22) and others. Or, Those mentioned in vv. 12,17 are with me expecting Timothy.

17,18 *make . . . refresh* : epistolary aorists. They will have made up for your absence and refreshed me when this letter reaches you.

- 16** 20 Lord. All the brothers [at Ephesus]
greet you. Greet one another with a
21 holy kiss. My, Paul's, greeting with
22 my own hand. If any one does not
love the Lord, let him be banned.
23 Thou art excommunicated. The grace
of our Lord Jesus be with you. My
24 love to all of you in Christ Jesus.

23. Thou art accursed : reading Muḥram'atta with Morris Joseph in ERE iv. 721b, a sentence of excommunication entailing social consequences. Our Greek text has two Aramaic words, Maran atha or, Marana tha which mean either, Our Lord has come, or, Come, our Lord, or, (possibly) Our Lord cometh, or, Our Lord is the sign. But this is out of harmony with the immediate context, and may be due to a very early assimilation to a well known formula.

THE SECOND EPISTLE TO THE CORINTHIANS.

Introduction (1.3-11).

1. THE RELATION BETWEEN TROUBLE AND COMFORT (1.3-7).

I bless the Merciful Father from whom comes all comfort, the comfort he has given me in my trouble (3-4). Christ's sufferings overflow to me in the form of trouble undergone to promote your comfort and spiritual health. Christ's comfort overflows through me in comfort to you resulting in your bearing with fortitude the same trouble as I do (5-6). I have therefore every confidence in you as you share both the sufferings and the comfort (7).

- 1 Paul, an apostle of Christ Jesus through the will of God, and Timothy the [well-known] brother, to the church of God in Corinth, and to all God's people in the whole of Greece : may
- 2 grace and peace from God our Father and the Lord Jesus Christ be yours.
- 3 Blessed be the God and Father of our Lord Jesus Christ,
The Father who shows mercy and the God from whom all comfort flows,
- 4 Who comforts me in all my trouble,
That I may be able to comfort those who are in any trouble,
With the comfort with which I myself am comforted by God.
- 5 For, just as the sufferings of Christ overflow to me,
So the comfort I receive overflows through Christ.
- 6 And if I am in trouble it is to promote your comfort and spiritual health,

1. 1. *Greece* : lit. Achaia, the Roman province which formed a very large part of modern Greece.

3.ff. Lofthouse (E.T. 64. 243b) thinks the plural in these verses is a real plural including Timothy, and so should be translated "we", "us" not "I" and "me", epistolary plurals. But this real plural if it is so, is surely dropped in v. 9.

6. The balance of clauses seems to require the omission of 'spiritual health' lit. 'salvation' cp. Plummer, I.C.C. p. 7, though he retains the words, p. 6.

1 And if I am comforted it is to
 promote your comfort,
 which God makes effective in your
 bravely enduring the same sufferings
 7 as I suffer too. And [so] my hope
 for you is well grounded, for I know
 that as you share the sufferings, so you
 share the comfort too.

2. THE APOSTLE'S RECENT
 DANGER : DELIVER-
 ANCE HAS COME FROM
 GOD THROUGH THE
 INTERCESSION OF THE
 CORINTHIANS (1.8-11).

My trouble in Asia was
 severe and I despaired of
 my life—intended, this,
 to save me from self-
 confidence (8)—but God
 delivered and will deliver
 me again (9-10) in answer
 to your co-operation in
 prayer, so that many may
 give thanks for the boon
 (deliverance) granted me in
 response to the inter-
 cession of many persons
 (11).

8 [I have reason to speak of trouble,]
 for I want you to know, brothers,
 about the trouble that befell me in the
 [province of] Asia. I was burdened
 far beyond my power [to endure],
 so that I despaired even of my life :
 9 indeed I received [in anticipation] the
 sentence of death to save me from
 relying on myself instead of on God
 10 who raises the dead. He delivered me
 from a death so imminent and he will
 deliver me. On him I have set my
 hope that he will deliver me yet again,
 11 with you co-operating in the back-
 ground in petition [to God] so that
 many may give thanks on my behalf
 for the boon granted me because of
 [the intercession of] many persons.

I. Review of Paul's recent
 Relations with the
 Corinthians (1.12-7.16).

1. PAUL'S SELF-DEFENCE
 (1.12-2. 17).

12 [I can count on your prayers as I
 have done nothing to estrange you];
 for my boasting [in 11.1-12.21 especi-
 ally 12.11-21] really amounts to this,

9. *in anticipation* : lit. in ourselves (= myself).

12. *really amounts to* : lit. "is".

- (a) *The postponement of the intended visit* (1. 12-2. 4).

I can count on your prayers for my "boasting" has been merely an attempt to show how utterly sincere I have been, especially in my relations with you (12). That same sincerity dominates this present letter: its meaning is on the surface and should help you to realise—what some of you do realise—that you may be proud of me—as I shall be of you—in the day of the Lord Jesus (13-14).

Confident in our mutual esteem I planned a double visit to you, first en route for Macedonia, and then from Macedonia en route for Judaea (15-16). My not paying that return visit was due not to fickleness or desire to have the power to change my plans as you have said (17). Whatever you think of me, God's reliability as seen in the straightforward nature of the

- 1 the witness of my conscience, that in holiness and God-given sincerity, not in worldly wisdom but in God's grace, I have lived my life in the world and especially in my relations with
13 you. [That same sincerity dominates this letter] for I am writing nothing other than what you are to read, or what you are moreover to know: and, I hope, will completely get to know—
14 just as some of you have got to know me—that I am something for you to boast about, just as you are for me, in the day of the Lord Jesus.
15 In this confidence [in our mutual esteem] I intended to come first to you, that you might receive a second
16 joy, and [then] through you to pass to Macedonia, and again from Macedonia to come to you and to be set forward by you on my way to Judaea.
17 In this intention of mine was I showing that fickleness with which you have charged me? Or do I make my deliberations in a worldly way so as to reserve the power to say both Yes, and

-
13. *nothing other than what you are to read*: i.e. you are to read nothing between the lines: all is straightforward.
are to read: Present in Future sense (Moulton, Proleg.² 120). Or the present may be epistolary, "are now reading".
15. *first*: or, originally (Lake). *joy*: reading χαρην with **BLP**.
17. *was I showing*: constative aorist.
with which you have charged me . . . as you have charged me :—translating the article.

gospel message (18) which was preached by me, Silvanus and Timothy, has proved to be the fulfilment in Christ of all God's promises. So it is through Christ (as fulfilling the promises) that the Amen, So be it (or, So is it), is said by the Church to God to bring him glory, of which we apostles are the instruments (as the authors of your faith) (19-20). This steadfast God settles you, and settles you steadfast, not fickle, into his Anointed Christ, and in baptism anointed us and sealed us by giving us his Spirit as an earnest in our hearts (21). This steadfast God I call to witness that it was to spare you that I omitted the intended visit, not to lord it over your faith—that is firmly established—but to help to promote your joy (23).

- 18 No, [as you have charged me] ? God, however, is to be relied on, in that our [gospel] message to you is not Yes
 19 and No. For God's Son Christ Jesus as preached among you by us, by myself, Silvanus and Timothy, did not prove to be Yes and No. But [that] message has in him proved to be Yes.
 20 For in him is the Yes [of fulfilment] of all the promises of God. And so [it is] through him that the Amen [is said by the church] to God to bring him glory, of which we [apostles]
 21 are the instruments. But it is [this] God who settles us and you too, [not fickle but] steadfast, into [his] Anointed
 22 Christ, and who [in baptism] anointed us and sealed us and put his Spirit
 23 in our hearts as an earnest. And I call this God to witness against my soul, that it was to spare you that I
 24 did not come back to Corinth. Not that I lord it over your faith, but I work with you to promote your joy, for your standing in the faith is firm.

18. *God is to be relied upon* : Alf., Mft., Wey., T. Cent. Winer-Moulton 563 (but see p.557 N.4) take this as an asseveration : Bengel, Plummer, Massie as a statement.

19. The *nai* (yes) must be predicate, and in v. 20 to *nai* (the Yes) is subject.

For my own joy's sake I could not come to grieve those on whom I depend for my own joy (1-2). This was the reason I wrote the letter instead of paying the intended visit, as I said (13.10) in that letter; confident that if, when I came, I were joyful, you would all be joyful too (3). That letter was written in great distress, not to grieve you, but to convey my overflowing love (4).

(b) *The treatment of the great offender* (2. 5-13).

My purpose in the severe letter was not to secure the punishment of the offender. By his treatment of me he has pained you more than me (5), and the church's censure should now be withdrawn from him and he should be forgiven with a for-

- 2 1 But I decided for my own sake not to
2 come back to you in sorrow. For
if I grieve you, then who is there to
cheer me except the one I am grieving ?
3 And I wrote this very thing [in the
letter sent instead of a visit] to obviate
my receiving sorrow upon sorrow
from those from whom I ought to
have had joy, confident with regard to
all of you, that my joy is the joy of
4 you all. But I wrote to you in great
trouble and anxiety of heart, with
many tears, not to grieve you, but to
let you know the love which I have
for you in overflowing measure.
5 If some one has been causing pain,
he has not so much caused pain to me
as—not to exaggerate—to some extent
6 to all of you. This censure of the
majority is sufficient [punishment] for
7 the one in question, and so, rather
than [continue the censure], you ought
on the contrary to forgive him and

2. 3. *in the letter . . . visit* : i.e. 2 Cor. 10-13, cp. 13.10.
sorrow upon sorrow : so D,G, Manson, who interprets of a second sorrow from the return visit. But the reading "upon sorrow" may be merely due to assimilation to Phil. 2.27.

givenness which includes mine—if I can be said to have anything to forgive (6-10)—lest the offender be swallowed up by sorrow (7) and Satan gain an advantage (11). My real aim was to test your loyalty (9). This, however, was a matter of such importance that when in the Troad I failed to receive by Titus news of the reception of my letter, my anxiety would not allow me to take the opportunities I had for Christian work, and so I passed on to Macedonia to seek him (12-13).

(c) *God has over-ruled all for good* (14-17).

I thank God that he is glorified in me, a member of his captive train in Christ. From me is shed forth the fragrance of the knowledge of God, an exhalation that comes from Christ in his death; death to the perishing, life to those who are being saved (14-16). It is a tremendous responsibility, but I discharge it in full sincerity, speaking as God's messenger in Christ (17).

2 encourage him, lest the one in question
be swallowed up by excessive indig-
8 nation. So I urge you to assure him
9 of your love to him. For the reason
I wrote that other letter was [not to
have him punished, but] just to get
to know [the result of] the test of your
loyalty, whether you were obedient
10 in all things. If you forgive a man
anything I forgive him too ; for what
I have forgiven, if it is anything I have
forgiven, [I have forgiven] for your
11 sake in the presence of Christ, to
obviate our being taken advantage of
by Satan ; for we are not ignorant of
12 his designs. Now when I came to
the Troad to [preach] the gospel of
Christ, though a door [of opportunity]
13 stood open before me in the Lord, I
had no rest for my spirit because I did
not find Titus my brother, but I took
leave of them and set out for Mace-
donia.
14 But thanks be to God who ever
leads me in his triumphal train in
Christ, and everywhere spreads abroad
through me the fragrance which con-
15 sists of the knowledge of him, because
it is from Christ that I am a fragrance
to God among those who are being

7. *indignation* : so the word means in Neh. 5⁶ Jno. 21.17, Mt. 18.31.

9. *that other letter* : i.e. 2 Cor. 10-13 (translating *kai*).

13. *them* : i.e. the Christians there.

14. *everywhere* : or, "in every place of worship" : cp. 1 Tim. 2.8n.

2 saved and among those who are
 16 perishing : to the latter an exhalation
 from death and carrying death ; to
 the former an exhalation from life
 17 and carrying life. And who is suffic-
 ient for these things ? [Well,] unlike
 the many I am not a tricky hawker of
 the word of God ; but I speak [my
 message] in Christ with [full] sincerity
 and as [one sent] from God, and in
 God's presence.

2. THE GLORY OR THE
 APOSTOLIC VOCATION
 3. 1-4. 6).

(a) *Paul's title to apostleship*
 (3. 1-6).

Speaking about my-
 self and my ministry
 like this does not
 mean that I need a
 letter of commenda-
 tion to you and am
 writing it myself, for
 you are my letter of
 commendation endor-
 sing my status as an
 apostle, and all recog-
 nise and read it. It is
 Christ who has written
 this letter by my hand,
 not with ink but with
 his Spirit, not like the
 Law on tablets of stone

3 1 [In writing like this] am I beginning
 once more to commend myself ? Or
 do I need, as some do, letters of
 2 commendation to you or from you ?
 You are my letter : [it is] inscribed in
 my heart : [it is] recognised and
 3 read by all men. You are manifestly
 a letter of Christ written by my hand,
 inscribed not with ink but with the
 Spirit of the living God, not on tablets
 of stone, but on hearts of flesh as
 tablets.
 4 Such is the confidence that I have
 through Christ towards God [that you
 are Christ's letter commending me].

16. *carrying* : lit. " unto ".

from death : i.e. the knowledge (14) is that Christ died by a shameful death, and to some this (by turning them from the opportunity of salvation) is as death coming from infection by a corpse : to others it is life from the risen Lord (So Alford). 14-16 Lofthouse (E.T. 64.243) does not regard the plural here as epistolary (= I, me), but as meaning " we missionaries ".

3. 1. *once more* : as well as in the Severe Letter (2 Cor. 10-13, especially 11.1-12.21).

3. *You are manifestly* : lit. being manifested that you are.

tablets of stone : cp. Ex. 24.12, 31.18, 34.1.

hearts of flesh : cp. Ezek. 11.19, 36.26, Jer. 31.33, Prov. 3.3., 7.3. WH. think 'as tablets' should possibly be omitted.

but on your hearts

(3.1-3.)

That you are such a letter I, through Christ, am confident before God, and my competence to form this estimate comes not from my own powers but from God, who has also made me competent to be a servant of the new life-giving covenant of the Spirit, not of the old death-bringing Law

(3.4-6).

- (b) *The new administration, in which his apostleship is exercised* (3.7-11).

The old administration, a dead writing, inscribed on stones, bringing condemnation and having a vanishing glory, is eclipsed in glory by the new, which brings the Spirit, brings acquittal and is permanent (7-11)

3

5 I do not mean that I of myself am competent to form any estimate by my own powers, but my competence
6 is [derived] from God, who, further, made me competent to be a servant of a new covenant, [a servant] not of the written law but of the Spirit. The written [Law] kills, but the Spirit
7 makes alive. But if the death-bringing administration, in writing and inscribed on stones, came into existence in glory, so that the children of Israel were unable to gaze on the face of Moses because of the glory of his face [Ex. 34.30], and that a vanishing glory,
8 how much more will the administration that brings the Spirit not fail to be
9 [infused with] glory? For if the administration that brought condemnation was [a manifestation of God's] glory, how much more does the administration that effects acquittal surpass it
10 in glory? Indeed what had been glorified has lost its glory because of the glory that eclipses it [Ex. 34.29-30].
11 For if what was to vanish was accom-

-
6. *a servant* : Repeated, as above, this makes *grammatos* dependent on *diakonous*, with Plummer, p.88. In this way of taking it, the genitive *grammatos* is more nearly genitive of the object than descriptive genitive, which it would be if, by omitting the second "a servant" *grammatos* were made dependent on "covenant": "a covenant not of the written law".
8. *will not fail to be* : translating the logical future *estai*.
10. *has lost its glory* : lit. has not been glorified.
- because of* : lit. in this respect (or, to this extent) because of. The alternative is to translate "what had been glorified in this respect" i.e. by Moses' shining face.
11. *what was to vanish . . . is to continue* : lit. the vanishing . . . the continuing.

- (c) *Paul's outspokenness due to the glorious nature of the administration entrusted to him* (3.12-4.6).

Having such a glorious hope as this I am very outspoken, unlike Moses who veiled the glory of his administration. But Moses' hearers still have their minds dulled by the veiling, so that it is not revealed (is not unveiled) to them that the glory of the old administration vanishes in Christ (12-15). But as Moses took off the veil when he turned from the people to God, so this veil on the ancient Law is taken away when its hearers turn to the Lord. And turning to the Lord is turning to the reign of the Spirit where there is liberty, so that we all, not merely one representative like Moses, with the veil permanently removed, are stage by stage trans-

3 panied by glory, much more what is to continue [must be] [infused with] glory.
 12 With, then, a hope like this, I
 13 exercise great frankness, and [do] not [do] as Moses [did who] put a veil on his face [Ex. 34. 33, 35] to prevent the children of Israel from gazing on the
 14 cessation of what was vanishing. But [understanding neither the veiling of the glory nor my frankness] their minds have been dulled. For till this present day the same veil remains at the reading of the Old Testament, for it is not revealed [to them] that in Christ [the glory of the old adminis-
 15 stration] vanishes. But up to to-day whenever Moses is read, the veil lies
 16 upon their heart. But whenever they turn to the Lord the veil is taken away
 17 [Ex. 34.34]. But [turning to] the Lord is [turning from the written Law to] the Spirit, and where the Spirit of
 18 the Lord is there is freedom. And we all, [not merely one, as Moses,] with the veil permanently removed

14. *dulled* : lit. hardened.
revealed : lit. unveiled.

16. *they* : the subject of the verb (singular) is unexpressed, and it may be "one of them" or "their heart".

18. v. 17 asserting the *practical* identity of the Lord and the Spirit, makes unlikely Rendel Harris' suggestion (Ex. Times XL, 317 a) that Marcion's reading "the Lord of Spirits" is right in v. 18. E. F. Scott (in Cave's Gospel of Paul 1928 p. 179) is quoted as translating "Spirit of the Lord".
permanently removed ; perfect participle.

formed, by reflecting the glory of the Lord, into the glory we reflect—as is natural when the Lord the Spirit is the author of the transformation (16-18).

Entrusted in God's mercy with such a ministry, free from cowardice, false shame and deceitfulness, I clearly state the truth and so commend myself to men's consciences in God's presence. It is only those whose minds have been blinded by the god of this world who find my gospel veiled, for it is charged with the glory of Christ, the image of God. Of my Gospel not I but Christ is the theme. I am your servant for Jesus' sake to convey to you the illumination produced in me (or, "us"—"hearts" is plural) by the knowledge of the glory of God seen in the face of Christ (4.1-6).

- 3 from our face, by reflecting the Lord's glory are transformed into the same image [as we reflect], from one stage of glory to another—as is natural when the transformation comes from the
- 4 1 Lord the Spirit. And so, as I have this ministry given in God's mercy to me, I do not yield to cowardice,
- 2 but I have nothing to do with shame's suppressions of the truth ; for my conduct is not tricky, nor do I falsify God's word, but by clear expression of the truth I commend myself to every human conscience in God's presence.
- 3 But if my gospel *is* veiled, it is veiled
- 4 for those who are perishing. In their case the god of this world has blinded the minds of the unbelievers to prevent them from seeing clearly the illumination that radiates from the gospel, charged as it is with the glory of the Christ who is the image of God.
- 5 [My gospel, I say, but it is not about myself,] for I do not preach myself but Christ Jesus as Lord, and myself as your servant for Jesus' sake :
- 6 because God who said, Light shall shine out of darkness [Gen. 1.3, Ps. 112.4, Is. 9.1] is he who has shone in our

4. 2. *shame's suppressions of the truth* : lit. the hidden things of shame (subjective genitive).
 3. *for those who are perishing* : lit. " in " i.e. " in the case of " as again in v.4. " In their case ".

3. THE APOSTLE'S SUFFERINGS AND COUNTER-VAILING HELP (4.7-5.10).

(a) *In his work* (4.7-12).

The glorious treasure of this knowledge of God in Christ is, like many another treasure, deposited in a fragile earthenware container—my obscure and suffering person. God's purpose in this is that it may be obvious that the great power I exert is his power, not mine (7). So I am like a gladiator in the arena or a soldier in the field, constantly in difficulty, and mortal danger, but never left without rescue; and so exhibiting in my living death both the death and the life of Jesus (8-11). My sufferings further your spiritual life: Jesus' death is at work in me, but his life in you (12).

(b) *In relation to the future life* (4.13-5.10). Its effect: it enables him to endure (4.13-18).

4 6 hearts to give [you] the illumination produced by the knowledge of the glory of God [seen] in the face of Christ

7 But I have this treasure in a [fragile] earthenware container, that the magnitude of the power [I exert] may be [seen to be] God's [power] and not 8 originating with me. On every side I am hard pressed but not hemmed in, 9 in difficulty but not in despair, chased but not forsaken, thrown down but 10 not despatched, [and so] always carrying with me in my body the putting to death of Jesus, that the life of Jesus 11 may show itself in my body. For alive as I am, I am always being handed over to death for Jesus's sake, that the life of Jesus may show itself 12 in my mortal nature. So [as my sufferings further your spiritual life,] his death is at work in me, but his life in you.

13 As I have the same spirit of faith [in a future life] as [is expressed] in what stands written, I believed and so I spoke [Ps. 116.10], I too believe and 14 so I speak: for I know that he who who has raised up the Lord Jesus will

7. *container*: plural, to agree with the plural of authorship, ("we").

8, 9. metaphors from warfare or the arena.

11. *nature*: lit. "flesh".

show itself: lit. "be shown".

12. *at work*: passive: lit. "is set in motion" (1 Thes. 2.13).

But death with Christ is not all I am to have. Like the psalmist I believe in a future life in which, raised from the dead with the Lord Jesus, I shall share your blessed life before God (14). I shall certainly share it for I suffer for you now to increase your number, and with it your grace and the thanksgiving to God we offer, and so his glory too (15). By this hope I am sustained. Indeed my outward man is decaying, but a new personality, carrying an eternal dignity of glory, is being built up in me by the light temporary troubles of the present: and it is to what is eternal I look, not to what is temporary (16-18). Its nature (5.1-10).

I am confident of future glory knowing that God has a permanent home for me in heaven (1), and I long for it to be put as a garment over this mortal tent I dwell in to prevent my being found a naked soul at death, and so that what is mortal may be swallow-

4 raise me too [to be] with Jesus [cp. Eph. 2.6, Col. 3.1] and set me with you
15 before [him]. [I shall surely be with you then] for all [I suffer] is for your sake, that grace increased through the increase of those [who receive it] may cause the [ensuing] thanksgiving
16 to abound to the glory of God. And so I do not yield to cowardice, but though this outward man of mine is wasting away, yet my inward man is
17 being renewed day by day; for the present light burden of trouble is producing an eternal dignity of glory
18 that far outweighs it for us who are not looking at what is seen but at what is unseen [—rightly so—] for what is seen is temporary, what is unseen is eternal.

5 1 [I am confident of this future glory] for I know that if my house on earth, my tent, be taken down, I have a building that comes from God, a house not made by [human] hands,
2 permanent [and] in heaven. And truly, the reason I groan is that I long to put
3 my heavenly home over me, sure that when I have divested myself [of my mortal body] I shall not be found [a] naked [soul].

17. omitting *ἡμῶν* with B, Peshitta, Chrysostom, and omitting *εἰς ὑπερβολὴν* as ditto-graphy with **N*** C* etc.

5. 2. *the reason I groan is that I long*: or, "in this (tent) I groan longing"

3. divested myself: reading *ἐκδυσσάμενον* with D. etc. and Bultmann Th. d. N.T. I. 198.

owed up by life (2-4). But this glorious life God has destined for us, and his Spirit is the earnest of it (5). And so with the Spirit as an earnest of the future I am always cheerful in the face of death, for life has to be lived by faith without the Lord's visible presence, and death is preferable because it means being at home with the Lord (6-8). And so, whether he shall find me in the body or not, my supreme aim is to please him well, for we shall all receive as our mead at his bar the deeds done in the body, good or worthless as they may be (9-10).

5 4 And truly, while I sojourn in this tent, I groan with a sense of oppression arising from the fact that I wish not to strip off [my covering], but to put the other over it, that what is mortal
5 may be swallowed up by life. But he who has prepared me for this very thing is God, and he has given me the Spirit as an earnest [of the life to
6 come]. And so, [with God as my security,] being always cheerful [in the face of death], and knowing that when I am at home in the body I am
7 not at home with the Lord, for I am living my life by faith [in him] not by
8 his visible presence—I am cheerful, I say [δὲ], and am better pleased to leave the body and get home to the
9 Lord. And so, [however he shall find me,] whether at home [in the body] or, [having died,] away from home, I make it my aim always to
10 please him well. For we must all appear in our true colours before the bar of Christ, that each may receive as payment the things done while in the body, in accordance with what he has done, good or worthless.

4. *sojourn* : lit. "being".
in this : lit. "in the".

5. *the Spirit as an earnest* : lit. the earnest of the Spirit—genitive of apposition.

8. *leave the body* : lit. become away from home from the body (aorist).

10. *while in the body* : or, "by means of the body".

4. THE APOSTLE'S LIFE 5 11 (5.11-6.10).

- (a) *Its motive is fear of offending Holy Love* (5.11-15).

Knowing that I am responsible to Christ, I seek to persuade men to see that I am ever conscious of God's scrutiny—a fact of which I hope you are already convinced. In speaking thus I am not seeking to commend myself to you—of that there is no need—but to show you how to defend me against those who, without inner integrity, pride themselves on external advantages. So, whether I am in ecstasy or speaking sober sense, God's glory and your profit are ever my aim. I am under the constraint of the love of Christ who died a death for all which included the death of all, to ensure that all should live for the one who died, and, by rising, carried them to a new life.

- (b) *This motive has its ground in Christ's reconciling work* (5.16-6. 2).

11 Knowing, then, [what] the fear of the Lord [means], I seek to persuade men [of my integrity], but what I am is plain to God and, I hope, is plain to 12 your moral judgment too. I am not again commending myself to you, but I am giving you a platform for boasting about me to have [and use] against those who make their boast in what is external, not in inward reality.

13 If I am in ecstasies, it is for God's glory] ; if I am in my sober senses it 14 is for your [service]. For I am under the constraint of the love of Christ; in that I have reached the conviction that as one has died for all, all have 15 died ; and that he died for all that those [now] living [through Christ] should no longer live for themselves but for him who died and rose again for them.

16 And so from now on I estimate no one by externals ; although I

11. *moral judgment* : or, "consciences".

12. *external . . . reality* : lit. face . . . heart.

13. *am in ecstasies* : or, "beside myself" (timeless aorist).

Christ's death has changed my whole outlook. I no longer estimate Christ or anyone by externals, for those in Christ are created anew, and live in a new world. These blessings flow from the fact that God has reconciled me to himself in Christ. He has charged me with the message that effects reconciliation, the message that in Christ God was reconciling the world to himself instead of charging men with their trespasses. I am Christ's ambassador and through me God beseeches you to be reconciled to him. That reconciliation is effected in the sinless' having become sin for us, that we might become God's righteousness in him. Receive this grace now in this day of salvation

5 did estimate Christ by externals,
 17 now I do so no longer. And so, if
 anyone is in Christ, he is a new creature:
 the old things have passed away :
 see, new things have come into exist-
 18 ence [Is. 65.17]. But all [these blessings
 come] from God who reconciled me to
 himself through Christ and gave me
 the ministry that effects reconciliation,
 19 the content of which is that God was
 reconciling the world to himself in
 Christ, instead of charging men with
 their trespasses, and that he has
 entrusted to me the message that
 20 effects this reconciliation. And so I
 act as an ambassador for Christ, God
 actually beseeching by me : as acting
 for Christ I pray [you], become recon-
 21 ciled to God. Him who never knew
 sin he made to be sin for us, that in
 him we might become the righteousness
 6 1 of God. Co-operating [with God] I
 beseech you not to receive God's

16. *estimate Christ by externals* : Manson takes this to mean "If ever I held that the Messiah had merely to exalt Israel to world dominion". (J. Ryl. Lib. Bull. May-June 1942, St. Paul in Eph. sub. fin.)
 17. *he is a new creature* : or "there is a new creation."

6 2 favour in vain,—for if says :

At a time acceptable [to me] I
harkened to thee,

And in a day of rescue I helped
thee [Is. 49.8]

See, now is the time accepted [by God]

3 now the day of rescue—in all [my
work I who beseech you] put nothing
that can be regarded as a stumbling
block in the way of anyone, that
the service [I am rendering] may

4 not be discredited, but in all [my work]

I commend myself as a servant of God,

in great endurance,

amid troubles, calamities, straits,

5 amid floggings, prisons, riots,

by toils, sleepless nights, times of
hunger,

6 by purity [of life] and knowledge
[of God's truth],

by patience [and] kindness,

by a spirit that is holy [and] by
sincere love,

7 by a declaration of the truth and
by God's power,

through the weapons of righteous-
ness, offensive and defensive,

8 through esteem and disrespect,

(c) *I who beseech you not
to receive the grace of
God in vain am
dominated by this
motive, which takes
effect in my life of
toiling suffering holiness
(6.3-10).*

6. 2. *time acceptable [to me]* : Paul follows the LXX "acceptable (or, accepted) time", but his mention of God's favour in v.1 shows that he has the Hebrew "time of God's favour" in mind here, and that determines the meaning he puts upon the LXX phrase.

3. *that can be regarded* : the translation attempts to bring out the force of the Greek negatives.

7. *offensive and defensive* : lit. of the right hand and the left, i.e. sword and shield.

2 CORINTHIANS

- 6 through ill repute and good,
 "an impostor" and yet an honest
 man,
- 9 "a nobody" known to all,
 as at death's door and here I am
 alive,
 as chastised and not killed,
 [Ps. 118.18, cp. Lk. 23.22]
- 10 as "doleful" but always rejoicing,
 as "a beggar" but making many
 rich,
 as "a pauper" and in the possession
 of everything.

5: THE RECONCILIATION
 BETWEEN THE APOSTLE
 AND THE CORINTHIANS
 (6.11-13, 7.2-16).

- (a) *An appeal for the
 Corinthians to be as
 loving and open with
 him as he is with
 them* (6.11-13, 7.2-4).

6.14-7.1 very obviously
 interrupts the sense
 and is regarded as
 another part of Paul's
 correspondence (per-
 haps part of the letter
 referred to in 1 Cor.
 5.9) by G. G. Findlay,
 Peake, Moffatt, T. W.
 Manson, Anderson
 Scott and perhaps
 Massey. Zahn (I.N.T.
 (350), followed hesi-

- 11 I am speaking freely to you, men of
 Corinth, my heart is wide open [in
 12 good will]: you suffer no restraint in
 me, but in your [own] affections.
 13 In fair exchange—I am speaking as to
 children— do you too open your
 heart wide [to me].

* * * *

- 14 Never become unequally yoked
 [Deut. 22.10] with unbelievers; for
 what have righteousness and lawless-
 ness in common, or what has light to
 15 do with darkness? And what har-
 mony is there between Christ and
 Beliar, or what does a believer share
 16 with an unbeliever? And what com-
 pact has the shrine of God with

10. "a pauper": lit. having nothing.

11. *I am speaking freely*: lit. my mouth has been and is opened. (perfect tense).

tatingly by Plummer.
regards it as in place
here).

6 idols ? For we are the shrine of the
living God ; just as God said :

I will dwell among them and live
among them,

And I will be their God and they
shall be my people,

[Jer. 32.38, Ezek. 37.27].

17 Wherefore come out from among
them,

[Jer. 51.45, Is. 52.11].

And be separated, saith the Lord,
And touch no unclean thing,

[Is. 52.11].

And I will receive you,

[Ezek. 20.34, 41].

18 And I will be a father to you,
[2 Sam. 7.14, Jer. 31.9],

And you shall be to me sons and
daughters, [Is. 43.6],

Saith the Lord Almighty

[Amos. 3.13 LXX]

7 1 As, then, we have these promises,
beloved, let us cleanse ourselves from
every fleshly or spiritual pollution,
perfecting holiness in reverence for God.

* * * *

2 Make room for me [in your heart].

I never wronged any one, ruined any
one, took advantage of any one.

3 I am not blaming you, for [as] I have
told you before, you are in my heart

16. *we* : i.e. the church, not the individual members as in 1 Cor. 6.19.
live : lit. walk—a Hebraism.

7 and there you will remain in death
4 and throughout life. I have great
confidence in you. I am very proud
of you. I am full of comfort. I
overflow with joy in all my troubles.

(b) *The impression made on Paul by the tidings Titus brought (7.5-16).*

When I reached Macedonia I was in great distress from outward conflicts and inward fears (5), but God gave me comfort by the arrival of Titus, who brought such good news of you (6-7). I did regret my letter, but as the pain it has given you has led to repentance, I regret it no more; for one cannot regret repentance leading to salvation (8-10). And your repentance has had excellent results and really proved the church's innocence (11). My intention in writing was that you should recognise how much you cared for me (12). The achievement of this aim brought comfort both to me and to Titus, who knows that my proud words in praising you were only the

5 [Troubles, I repeat,] for I had no relief from strain when I reached Macedonia, but was hard pressed on every side. [I had] conflicts with others [and] fears within [my own
6 mind]. But the God who comforts the abased [Is. 49.13], comforted me by the arrival of Titus, and not by his
7 arrival only, but by the comfort which he had about you as he gave me a report of your longing to see me, your grieving [about my distress] and your eagerness in taking my part—so I
8 was still more glad. For if I pained you by my letter I do not regret it. Even if I were regretting it when I saw that that letter—though only for a time—had given you pain, now I am
9 glad, not because you were pained, but because your being pained led you to repent. For you were pained as God would have you pained, and so you suffered no penalty from me at
10 all. For pain as God [would have

7. 3. *my heart* : As "heart" is plural, Paul would seem to have Timothy in mind, but he is thinking chiefly of himself.

and there you will remain in death and throughout life : lit. unto dying with you and continually living with you.

5. *I have no relief from strain* : lit. "my flesh had no relief."

8. *when I saw* : reading βλέπων with the Vulgate, P⁴⁰ and Hort.

truth (13-14). He was greatly touched by your obedience and humble reception of him (15). I am glad that I have every confidence in you (16).

- 7 you suffer it] produces a repentance of which one cannot repent, a repentance that promotes salvation, but the world's
- 11 pain leads to death. Why, see what earnestness has been produced in you by the very fact that you were pained in God's way, what keenness to clear yourselves, what indignation, what alarm, what longing [to see me], what zeal [in condemning the offender], what [sternness in] punishment ! You proved completely that you were inno-
- 12 cent in the matter. So, then, if I wrote to you, [the letter] was not because of the one who had done wrong, nor for the sake of the one who had been wronged, but that your own anxious care for me might be made clear to you in God's sight.
- 13 And so, because I have achieved this aim, I am comforted. In addition to my [own] comfort, I was specially glad at Titus' gladness at having had
- 14 his mind set at rest by you all. [Titus does not now think I have overpraised you,] because if I have spoken at all proudly to him about you, I have not been put to the blush, but just as all I have said to you [I said] in truth, so have my proud words to Titus [about you] proved to be [the]
- 15 truth. And his heart is very much

13. *mind* : lit. "spirit".

7 [drawn] to you as he remembers the obedience of all of you, and how you were overawed when you received 16 him. I am glad that I have every confidence with regard to you.

II. The Collection for the Poor Christians at Jerusalem (8-9).

1. FOLLOW THE SHINING EXAMPLE OF THE MACEDONIAN CHRISTIANS (8.1-7).

In poverty and distress (caused by persecution and economic depression) the Macedonian Christians begged to be allowed to contribute, first giving themselves to the Lord and to me (1-5). And so I urged Titus to inaugurate this sacrifice at Corinth, but he can only complete it if you show yourselves rich in liberality as you are in other spiritual qualities (6-7).

8 1 I [must] tell you, brothers, of the grace of God bestowed upon the 2 churches of Macedonia. In the severe testing that trouble brings, their overflowing joy and deep poverty over- 3 flowed to make them rich in liberality. For I [can] bear witness that according to their power, and beyond their power, 4 of their own free will [and] with great urgency, they begged from me the favour of a share in the service [to be rendered] to God's people. 5 And [they gave] not as I expected, but first they gave themselves to the Lord and to me [constrained] by God's will 6 [not mine]. And so I urged Titus, as he had already made a beginning of the sacrifice, to bring to completion 7 for you this favour too. [Do not leave all to Titus], but just as you are rich in everything, in faith and utterance and spiritual knowledge and great earnestness and in your love for me, [so] be rich in this grace too. I am

8. 1. *bestowed upon* : lit. given in.

1-2 Macedonia was at this time suffering from economic depression (Plummer, ICC 233), For persecution cp. 1 Thes. 2.14)

6. *already* : *προ* of *προετίθετο*.

7. *for me* : reading *ἐξ ὑμῶν ἐν ἡμῖν* **NCGD** : (*ἐν ἡμῖν* in my case).

2. BUT I HAVE NO NEED
TO COMMAND (8.8-15).

You know how Christ stooped from heaven to your need, and you were the first a year ago to set the scheme in motion. Complete now the collection as far as your means allow. The intention is that your present surplus should relieve the deficit of others, that at some future time you may have similar relief, and so there should be no surplus and no deficit for any ; as with the gathering of the manna.

8 not dictating to you, but testing the reality of your love by [quoting]
9 the earnest care of others. [And I have no need to command,] for you know the gracious kindness of our Lord Jesus Christ, who, rich as he was, became poor for your sake, to make
10 you rich by his poverty. And in this I am giving you [not a command but] my mind, for this is the right thing for me to give to people like you, who not only were the first to make an actual beginning [of the sacrifice], but the first, too, to have the intention,
11 [and that] from last year. Now, however, complete the actual [collection], that the completion, as far as your means allow, may match your
12 willing intention. For if willingness in accordance with one's means is there it is acceptable ; [willingness to give] beyond one's means is not
13 [required]. Not that others should have relief and you distress ; but
14 that by equalising [resources] at the present juncture, your surplus should supply their deficit, in order that [at some other time] their surplus should supply your deficit, that there may be equality, as it stands written :

12. Perhaps ⁷¹⁵ should be understood : "one is acceptable". The general sense is clear but the verse is ambiguous in detail.

8 15 He who gathered much had not too much, and he who gathered gathered little had not too little.

[Ex. 16.18]

3. TITUS AND TWO OTHERS ARE TO SUPERVISE THE COLLECTION AT CORINTH (8.16-24).

Titus is as deeply interested in you as I am, and comes of his own free will (16-17). With him comes the brother known everywhere for his Christian work, who has been appointed my travel companion to Jerusalem and to administer the fund (18-19): appointed because I want my administration of the fund to be obviously above reproach (20-21). With them comes another brother who has great interest and confidence in you (22). Titus is my colleague in work for you: the other two are delegates of the churches and distinguished Christians. It is for you to prove before them, and so before the churches they represent, both your love and the truth of my boasting about you (23-24).

16 But thanks to God who puts into Titus' heart the same keen interest
17 in you [as I have]. He responded to the appeal [I made]; but, as he had a deep interest [in you] himself, he is leaving for you of his own free
18 will. I am sending with him the brother who is praised [for his work] in the gospel throughout all the
19 churches, and, further, has been appointed by the churches as my travel companion in my administration of this liberal gift to promote the
20 Lord's glory. [His appointment has my earnest approval,] for what I am seeking to avoid is any one's blaming me in respect of this copious fund I
21 am administering: for I am planning [what will be regarded as] right, not only by the Lord but by men. [Prov.
22 3.4 LXX]. I am sending with them our brother whom I have often in many ways proved to be deeply interested, and who now is much more deeply interested because of his
23 great confidence in you. As for Titus,

17. *himself*: translating ὑπαρχων.
is leaving for: epistolary aorist.

18. *am sending*: epistolary aorist,

8 he is my colleague and shares my work for you ; [and] as for our brothers they are delegates of the churches
 24 [and] an honour to Christ. Show, then, before the churches [they represent] a proof of your love and [of the truth of] my boasting to them about you

4. LET THE CORINTHIANS
 BE READY WITH THEIR
 CONTRIBUTION (9.1-5).

I have boasted to the Macedonians that Achaia's (Corinth's) willingness is shown by your having been ready with your quota ever since last year, and this has put most of them on their mettle (1-2). I am sending Titus and the other two to make sure you are ready, lest both you and I be put to shame, and in order to obviate any appearance of your contribution's being given grudgingly (3-5).

9 1 It is needless for me to write to you about the service [to be rendered]
 2 to God's people, for I know your ready willingness and make of it a boast about you to the Macedonians, [telling them] that Achaia has been ready ever since last year, and most of them have been put on their mettle
 3 by your enthusiasm. And I am sending the brothers, [Titus and his two colleagues] to prevent the stultification of my boasting about you in this matter of the collection, to make sure of your being ready, as I kept telling [the Macedonians you were],
 4 for fear that if [any] Macedonians come with me and find you unprepared, I—not to mention you—should be covered with shame through my having
 5 been so confident. And so I thought it needful to ask these brothers to go to you beforehand, and beforehand get your previously promised benefaction ready, that this may be ready

5. LET THEM GIVE
LIBERALLY (9.6-15).

But remember that the blessing reaped will be proportionate to the blessing sown (6). Let each decide what he will give and give it without pain and without pressure, for God loves a gay giver (7). God can make it up to you with abundance of everything needful for every good work (8), just as the psalm speaks of the abiding prosperity of the generous man (9). God not only can but will. He supplies the seed that produces food. So he will multiply your means of sowing blessing, and the increase that springs from this prosperity (or, beneficence) (10). Rich in every way (materially and spiritually?) you will be able to be liberal in every way, and your liberality administered by us at Jerusalem will give rise to thanks giving to God (11-12). The service you are rendering will do more than relieve want: it will overflow in thanksgiving to God. The

9 as a benefaction and not [appear] as
6 grudgingly given. But [I will say]
this; he that sows sparingly will
reap sparingly, and he that sows on a
bountiful scale will reap on a bountiful
7 scale. Let each one give what in his
mind he has decided to give, not
ruefully nor because of pressure, for
God loves a gay giver [Prov. 22.8 LXX].
8 [An impossible standard?] But God
is able to make [his] every gift abundant
for you that with an ever ample
sufficiency of everything, you may
have an abundance for every good
9 work, as it stands written:

He has scattered abroad, he has
given to the poor,

His prosperity abides for ever.

[Ps. 112.9].

10 And he who supplies seed to the
sower and [thus] bread for food, will
supply and multiply your seed, and
will give increase to the fruits that
11 spring from your prosperity. [So,]
rich in every way, you will be able to
exercise every kind of liberality, and,
through us [as your representatives], this
will give rise [at Jerusalem] to thanks-

9, 10 *prosperity*: lit. righteousness. In Ps. 112.3, 9 and Prov. 8.18 the meaning of "righteousness" is "prosperity" (Oxf. Heb. Lex. 842b). Or, "righteousness" may have the common meaning "almsgiving", "benefactions".

11, *will give rise*: futuristic present,

recipients will praise God for what the fund shows you are—faithful to your Christian profession and liberal (13). It will also overflow in their yearning prayer for you, due to their recognition of God's favour towards you (14). Thanks to God for the inexpressible gift of Christ, the gift that inspires all these gifts and graces (or, Thanks to God for the inexpressible gift of his grace with all these complicated effects (15)).

9 12 giving to God. For the service [you render] by this fund will not only help to supply the needs of God's people, but will also overflow in a chorus of
13 thanksgiving to God. By the proof this service gives of what you are, they will be brought to praise God for [your] fidelity to your profession [of faith] in the gospel of Christ, and for the liberality of your contributions
14 to them and to all. [It will overflow also] in their prayer for you inspired by their yearning for you on account of the boundless favour which God
15 has shown to you. Thanks be to God for his unspeakable gift.

* * *

* * *

III. Part of the severe letter 10 1 to the Corinthians (2 Cor. 10-13).

I. PAUL'S APOSTOLIC AUTHORITY AND THE AREA OF HIS MISSION (10).

- (a) *I am no coward, and when I come to Corinth I may have to deal sternly with certain men* (10.1-6).

They think I am cowardly when present and bold only when absent (1) and that I live my life on mere human principles, shifting with each shift of expediency (2), but

1 I make a personal appeal to you by the gentleness and sweet reasonableness of Christ, I Paul, who, to your face, am quite a humble person in your midst, but when away from
2 you am quite outspoken to you—I beg you that when I come I may not have to be outspoken with the confidence with which I count on bearding certain men who count that I live my
3 life on mere human principles. I do live my life as a human being, but I do *not* wage my warfare on mere
4 human principles—the weapons of my

12. *help to* : translates *ἡπός*,

they will find that my life is grounded in spiritual power, with spiritual weapons able to demolish all specious argument (3-4) and carry off every design prisoner into obedience to Christ (5), and also that I am ready to punish the disobedient (6).

- (b) *I am no weakling and my opponents will find I am as effective in person as on paper* (7-11).

I am as much a Christian as they are (7) and I have every right to boast of my apostolic authority (8), but I do not wish to seem to be trying to frighten you by my letter (9), lest the reply be that that is all very well on paper, but that I am weak and ineffective in person and speech (10). Such a critic will find when I come that my action will correspond with my letter (11).

- (c) *Corinth is certainly my sphere* (12-18).

True, I have not my critic's audacity, for I am not bold enough to compare myself with certain

10 warfare are not mere human weapons, but [weapons] divinely powerful to overthrow fortifications : I overthrow 5 arguments and every thing that rears itself against the knowledge of God, and I take every design prisoner [and carry it off] into obedience to Christ, 6 and I am quite ready, when your obedience has been fully carried out, to punish every act of disobedience.

7 You see [only] the obvious. If a certain man is sure he belongs to Christ, let him think again and take account with himself of this, that I 8 am Christ's as much as he is. If I shall boast more [than is my wont] about my authority, which Christ gave me to build you up and not to pull you down, I shall not be put to shame 9 [in it: and I am saying not more than this] that I may not seem to be trying 10 to frighten you with my letter. For his letter is weighty and cogent, [my critic] will say, but his personal presence is not impressive and 11 his speaking beneath notice. Let a critic of this sort take account of the fact that the kind of man I am in word, in a letter, when absent, that same kind of man I am when present,

10. 9-11 The plural "letters" seems to be used here for the singular : cp. Lightfoot, *Philippians* p. 140.

10. *will say* : lit. "says", reading *φημι* with Hort, Weiss and Moffatt.

people who make claims unchecked by reference to any commission and backed only by self-commendation (12). I claim only the non-Jewish sphere of influence assigned me in my divine commission; but this includes Corinth, to which city I was the first to bring the gospel (13-14). My claim is not without reference to my commission, and so I do not claim fields won by another as they do; but the growth of your faith will set me free for an extension of my own non-Jewish sphere (15) in the regions beyond you; not, as with them, for invading another's sphere and work, to make a boast of what some one else has done (16). But all boasting must be in the Lord (17), and the only commendation that counts is his (18).

10 12 in action, [Yet I have not my critic's audacity,] for I am not bold enough to class myself or to compare myself with certain people who commend themselves. I measure my claims by my commission, and compare my
13 claims with my commission, and so will make no *unmeasured* claim: but will only claim in accordance with the measure of the sphere, [the ministry to the non-Jews,] assigned me by God, that my sphere reaches even as far as
14 you. For I am not stretching beyond my sphere as [I should be doing] if that did not reach to you, for I was the first to come with the gospel of Christ
15 even as far as you. [I am] making no unmeasured claim to [the results of] others' toils, but I am in hope through the growth of your faith, to have my influence very greatly increased by you—
16 in conformity with my sphere—so as to preach the gospel in the regions beyond you; not, in another's sphere, to boast of what has been done ready

12-13 Omitting οὐ συνιδόντες ἡμεῖς δὲ with D,G, Old Latin, (Vulgate?), Moffatt.
my claims . . . my commission: lit. ourselves . . . ourselves:

13. *sphere*: *καὶνών* (1) "official description" i.e. apostle to the gentiles (see Rouse in Moulton Milligan, Vocab. p.321 a), or, (2) "province", "sphere" i.e. the gentiles, or (3) "norm".

13-15 The word "claim" here translates *καυχόμεναι*, the word translated "boast" in most other places. Anderson Scott in Peake, Com. p.855a has "proud claim". Sometimes the idea of "claim", as here seems to be more prominent than the idea of being "boastful", which is the real meaning of the word.

10 17 to hand. But he who boasts, let him
18 boast of the Lord [Jer. 9.23-24]. For
it is not one who commends himself
who is approved, but the one whom
the Lord commends.

2. PAUL'S BOASTING, A FOLLY OF WHICH HE IS ASHAMED, BUT WHICH IS FORCED UPON HIM (11.1-12.21).

(a) *Introductory.* *This folly is forced on me by my anxiety to prevent your being betrayed into unfaithfulness to Christ* (11.1-6).

I am obliged to adopt the folly of boasting by my anxiety to maintain your faithfulness to Christ threatened by the new-comer's attempt to win you to a different Jesus, a different spirit, a different gospel. With him you bear right nobly! Then bear with me who have proved myself not inferior in knowledge to those very superior apostles, though I may be untrained in speaking (1-6).

1 You ought to bear with a little foolishness from me—indeed you are doing so. [It is caused by my anxiety],
2 for I have a divine jealousy with regard to you as I have betrothed you to one husband, to present you, a chaste bride to Christ [the new Adam].
3 But just as the serpent with his craft deceived Eve [Gen. 3.4, 13], so I fear that your thoughts should somehow suffer corruption from single-mindedness and chastity towards Christ.
4 If indeed the new-comer is preaching another Jesus, one I did not preach, or you are receiving [through his work] a spirit different from the Spirit you received, or a gospel different from the one you embraced, how noble of you to bear with him! [You
5 bear with him, then bear with me] for I consider that I am in no way inferior to those very superior "apostles".
6 And if I am untrained in speaking, I am not in knowledge, but I made every question plain to you in the

17-18 The thought is that behind all Paul's self-assertion is his consciousness of a divine mission, so that it is not *self*-assertion at all but the assertion of the Lord's will whose commendation alone he seeks.

(b) *I can boast of having always served you gratis* (11.7-15).

That I was never indebted to you for support—it was supplied by other churches, especially the Macedonian—while I was working for you, is a boast I will not be debarred from anywhere in Greece. My motive is not the unwillingness to be beholden to you that springs from lack of love (7-11), but my determination to make it impossible for false apostles to claim that their service is as disinterested as mine (12-15).

11 7 presence of all. Or did I, in humbling myself [by manual toil] to raise you [from idolatry], commit a sin by preaching the gospel to you gratis ?
 8 I robbed other churches by getting my pay from them to serve you.
 9 And when I was with you and ran out of funds, I did not come down on any any [of you], for the brothers who came from Macedonia made up my deficit in addition [to their regular supplies] ; and I have kept myself from being burdensome to you in
 10 any way, and I will do so. Christ's truth in me [is the guarantee] that this boast shall not be debarred me in the
 11 lands of Greece. Why ? Because I do not love you ? God knows [I do].
 12 What I am doing I will continue to do that I may cut away the ground from those who wish to have a ground for claiming to be recognised as on my level in the matter in which they
 13 make their boast. [I must leave them no advantage] for men like these are false apostles, dishonest workmen, disguising themselves as apostles of Christ.
 14 And no wonder ; even Satan disguises
 15 himself as an angel of light, so it is no great matter if his servants disguise themselves as upholders of righteous-

11. 12. *matter* : i.e. the apostolate (Mft.), "the flesh" (Alford).

15. *upholders* : lit. servants.

(c) *I can boast of worldly advantages not less than theirs and of greater sufferings in the service of Christ* (16-33).

Though I am no fool I have to boast like one (16) in worldly advantages (18), though in doing so I am not speaking as the Lord's representative (17). Being wise yourselves you do not mind putting up with fools, for you put up with worse than folly, insufferable treatment and airs (19-20), which I am too weak to inflict on you. But I can boast as brazenly as my opponents and of anything they can, and with more right (21). They have no advantage over me in race or language for I am an Aramaic speaking son of the chosen people (22), and as a servant of Christ my toils and sufferings far exceed theirs. Who like me has suffered so many toils and imprisonments (23), Jewish floggings (24), Roman scourgings (25), stoning, shipwrecks, dangers from rivers, robbers, Jews, non-Jews, in the desert, at sea, from spies (26), toiling, moiling, sleepless, hungry, thirsty, without food, cold and unclad (27), and especially anxiety for all the churches (28-29) These are the things I will boast of, if I have to boast—the things that exhibit my weakness; and God

ness. Their end will be in accordance with their deeds.

16 Once more, I say, let no one think me a fool, but if you do, give me the attention you would give a fool, that I, too, may make my little boast.

17 In what I say I am not speaking as the Lord's representative, but in this boastful self-confidence like a fool.

18 Since many boast in worldly advantages,

19 I will boast too. [I am sure you will allow me to do so] for being wise you do not mind putting up with fools.

20 [You put up with worse than folly] for you put up with one who orders you about, who eats you out of house and home, who tricks you, who assumes superiority, who browbeats

21 you. I am ashamed to say I am too weak [to act like this]. But, speaking like a fool, I can be brazen in anything

22 anyone else can. Are they [Aramaic speaking] Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendents? So am I.

23 Are they servants of Christ?—I am demented to talk like this—I am more so. [And as such] I have toiled more than they, I have been more often in prison, I have had far more floggings. I have often been at death's door.

20. *who browbeats you*: cp. Moulton-Milligan, Vocab. sv. *ὀρέω*. But the meaning may be literal (cp. 1 Tim. 3.3 Tit. 1.7) "who slaps your face".

knows that what I say is all true (30-31). From Damascus I escaped in a basket let down through the wall (32-33).

11 24 At the hands of the Jews I have on five occasions been given [the maximum flogging of] one short of forty [strokes].
 25 Three times I have been flogged with [Roman lictors'] rods. Once I was stoned, three times I was shipwrecked, I have passed a day and a night [adrift]
 26 in the sea. I have made frequent journeys, often been in danger from rivers and robbers, in danger from Jews and non-Jews, in danger in the city, in the desert, at sea ; in danger
 27 from spies in the church. I have toiled and moiled, spent many a sleepless night, [often] hungry and thirsty, often without food, cold and
 28 unclad. Apart from the things I pass over there is the daily pressure I have, the care of all the churches.
 29 Who is weak without my being weak ? Who is led astray without my being
 30 consumed [with grief] ? If I must boast, I will boast of the things that
 31 exhibit my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knows that I
 32 am not lying. In Damascus the governor under king Aretas had guards patrolling the Damascenes' city to
 33 seize me, but I was let down in a basket through a window in the wall, and escaped his hands !

26. *from spies in the church* : lit. "among false brothers".

32. *under* : lit. "of" In 32 f. Paul is quoting what was being said at Corinth in disparagement of him.

(d) *I could boast of visions and revelations given me by the Lord, but I forbear. Instead, I will boast of disabilities in which Christ's power is most fully manifested in me* (12. 1-10).

Unprofitable as it is I now proceed to boast of visions and revelation given by the Lord (1). I will boast of a Christian man I know, who, fourteen years ago, was rapt in ecstasy to the Third Heaven or Paradise, hearing words no man can repeat (2-4), but about myself I will only boast of my disabilities (5). Though I might boast of my visions and revelations I will refrain from doing so, partly because I do not want a higher estimate formed of me than what is borne out by others' experience of me (6), and partly because the revelations are inexpressible. To keep me humble in spite of these revelations, I was given an agonising disability (7), and instead of removing it at my thrice repeated prayer, the Lord told me that I had all I needed in his grace, through which divine power in its

1 I have to boast though it is not profitable: but I will [now] come to visions and revelations given by the
2 Lord. I know a Christian man who fourteen years ago—whether [during the experience] he was in the body or out of the body I do not know, God knows—I know that the man in question was caught up into the third
3 heaven. Yes, I know that the man in question—whether [during the experience] he was in the body or out of the body, I do not know, God knows—
4 [that the man] was caught up into Paradise and heard unspeakable words which it is not possible for a human
5 being to utter. I will boast about the man in question, but about myself I will only boast of my disabilities.
6 [Yet I might boast of my visions and revelations] for if I chose to boast of these I shall be no fool, for I shall be speaking the truth, but I refrain [from doing so partly] lest any one should form a higher estimate of me than is warranted by seeing me and hearing
7 me [speak], and [partly] because of the transcendent nature of the revelations. And so, to prevent my being too

12. 1. *though*: lit. "indeed". The *μεν* though followed by *δε* appears to have this force here.

3. *Yes*: lit. "And".

5, 9, 10 *disabilities*: lit. weaknesses.

6. *me speak*: lit. "from me".

6-7 If *δε*, which Hort suspects, be omitted with Moffatt and others, the translation will omit "[partly]" (twice) and put a full stop after "[speak]". Verse 7 will then run, And to prevent me from being excessively uplifted by the transcendent nature of the revelations, there was given, etc.

completeness is manifested in human weakness (8). So, rather than complain, I welcome, and even boast of disabilities, for I have the power of Christ making me strong when weakest (9-10).

12 uplifted, there was given me a stake in the flesh, a messenger of Satan to knock me about, to prevent my being 8 too uplifted. Three times I appealed to the Lord for the [foe] to leave me, 9 and his reply is, You have all you need in my grace, for it is in [human] weakness that the [divine] power exhibits its completeness. Rather [than complain,] therefore, I shall be very glad to boast of my disabilities, so as to have the power of Christ billeted with 10 me. And so for Christ's sake I welcome disabilities (lit. weaknesses)—insults, calamities, persecutions, straits—for when I am weak, then am I strong.

(e) *Conclusion (on boasting)* (12.11-21).

My service at Corinth was as fully apostolic as was that of those very superior apostles, except (!) that it was unpaid, and should have made my self-commendation unnecessary (11-13). My love has been and will be on this third visit fatherly (14), unstinting (15) and utterly disinterested (14,16-18).

11 [In commending myself] I have turned foolish: you made me become so. I ought to be receiving my commendation from you. [I am entitled to it] for even if I am a nobody, [when I was with you] I fell short of those very 12 superior apostles in nothing. The characteristics, indeed, of an apostle were fully displayed in your midst in all [the] endurance [they cost me], by miracles and marvels and mighty 13 works. [You had full apostolic service] for in what way did you suffer inferiority to the rest of the churches? —unless it was that *I* did not come down on you for support. Forgive

7. *a stake in the flesh*: Wey. rightly but less literally, "like the agony of impalement".

12 me this injustice.

14 See, I am ready to come to you this third time, and I will not come down on you for support : for it is not what you have I want but you ; for I am your father and children should not save for their parents but
15 parents for their children. I shall be very glad to spend and be myself completely spent for your souls. If I love you so much, am I to be loved
16 the less ? But if you allow that I did not burden you for my support, yet, [you say], being an old schemer I
17 caught you with trickery. Did one of those I sent to you—did I through
18 him overreach you ? I asked Titus [to go to you] and I sent the brother with him. Did Titus overreach you ? Did we not conduct ourselves by the same spirit ? [Did we] not [walk] in the same tracks ?

My boasting has not been a defence made to you, but an attempt in God's sight and in Christ, to secure your amendment ; for I fear that when I come to you God will humiliate me and plunge me into mourning by my having to find the church marred by sins of tongue and temper and unrepented sexual vice (19-21).

19 You have been thinking all along that I am defending myself to you. [No,] it is before God I am speaking [and] in Christ. But all [I say], beloved, is for the sake of building you
20 up. For I am afraid that when I come I may perhaps find you not as I would like and that I should be found such as you dislike : [I fear] that there

15. *so much* : lit. more abundantly.

18. *conduct ourselves* : lit. walk :—a Hebraism.

12 may perhaps be strife, jealousy, outbursts of passion, rivalry, bitter talking, insinuations, exhibitions of conceit, 21 disturbances. [I fear] that when I come God may again plunge me into humiliation about you and I should have to start mourning over many who continue in their old sins and have not repented of the impurity and immorality and shameless conduct of which they have been guilty.

3. WARNINGS IN VIEW OF THE IMPENDING (THIRD) VISIT (13, 1-10).

- (a) *My severity in the strict inquiry I shall hold will be the proof you seek of Christ's power in me (1-4).*

When I pay this third visit I shall hold a strict inquiry and deal sternly with unrepentant sinners. My severity will be the proof you are seeking that Christ speaks through me, a Christ of power, crucified through weakness but alive through God's power. Christ's weakness I share [in suffering (Chrysostom), or, in my sparing you (Alford)], and I share that power in dealing with you strictly (1-4).

- (b) *By testing yourselves, not me, you can ascertain that you have*

13 1 This is the third visit I shall pay you. [I shall hold a strict inquiry] for every charge shall be proved at the mouth of two or three witnesses 2 [Deut. 19.15]. I told you in advance when with you on my second visit, and now at a distance from you I am telling in advance those who from before that visit continue in their old sins, and all the rest, that when I 3 come back I will be unsparing, since you are seeking a proof that Christ speaks through me. In his dealings with you he is not weak but a power 4 in your midst. True he was crucified through weakness, but he is alive through the power of God. So, too, I am weak in him but I shall be [quite] alive along with him in the

13. 1. *charge* : lit. word.

4. *So, too* : *καὶ γάρ*, et enim ; corroborative of what precedes or an instance of it. *crucified through weakness* Mft. less exactly "in his weakness". Jesus was no match for his accusers and judges on their plane of action.

Christ in you and that proves my apostleship (5-6).

- (c) *I hope your strength will obviate any need for severity, and I much prefer your strength to any opportunity of vindicating my authority—that is why I write (7-10).*

I pray that you may avoid all wrong-doing ; not, by the pure Christian life of my converts to establish my apostleship, but for the sake of doing right, though that would remove my opportunity, by removing any call to show power in punishment, of proving my apostleship (7). To punish to maintain my position would be acting against truth, and that I can never do (8). The fact is, I rejoice when your strength of Christian character, obviating any need for punishment, results in my weakness (my inability to assert myself in punishment), and further I pray for the perfecting of your character (9), and am writing to save myself from any need for using against

13 power of God in dealing with you.

5 Test yourselves as to whether you are in the faith [that saves], put yourselves, [not me,] to the proof. Or do you not know yourselves well enough to know that Jesus Christ is in you ?—unless you are counterfeit
6 [Christians]. I trust, however, you will find out that I am not counterfeit.

7 But I pray to God that you may avoid all wrong-doing, not that I may be shown to be genuine [by the pure life of my converts], but that you may do what is right, though I seem to be spurious [through having no occasion to show power in punishment].

8 [Naturally,] for I cannot do anything against the truth but only for the
9 truth. The fact is I rejoice when I am weak [i.e. not needing to punish] and you are strong, [not needing punishment]. This also I pray for, the
10 perfecting of your character. And so I am writing like this when absent, that, when I am with you, I may not [have to] treat [you] severely in virtue of the authority which the Lord gave me. He gave it me to build [you] up and not to pull [you] down.

11 Now, brothers, goodbye. Go on being perfected, ever heed my instruc-

you the power the Lord
gave me for building you
up (10).

4. CONCLUDING WORDS
(13.11-13).

5. BENEDICTION (14).

13 tions, live in harmony of mind, keep
the peace, and the God of peace will
12 be with you. Greet one another
13 with a holy kiss. All God's people
greet you.
14 May the grace of our Lord Jesus
Christ [towards us], God's love to-
ward us] and the fellowship the Holy
Spirit [creates] be with you all.

14. The translation takes all the three genitives of the Benediction as subjective with Plummer, who, however gives a different interpretation. Anderson Scott (*Christianity According to Paul*, 161) has, "May the grace that shone in our Lord Jesus Christ, the love that is characteristic of God and the fellowship created by the Holy Spirit be with you all".

THE EPISTLE TO THE GALATIANS.

Introduction (1.1-10).

Address (1.1-2).

Paul, the divinely
commissioned apostle,
and his travelling
companions to the
churches of Galatia.

Salutation (1.3-5).

May grace and peace
be yours from God
and Christ. To God
be glory for ever.

Anathema (instead of usual
thanksgiving) (1.6-9).
Strange you should be
so quickly moved from
your allegiance to the
gospel (1.6-7).

God's curse on anyone
(even an angel from
heaven) who preaches
any other gospel than
the one you first
accepted ! (1. 8-10).

- 1 Paul an apostle [whose authority
is] not derived from men and [was]
not conveyed through a man, but
was bestowed by Jesus Christ and God
the Father who raised him from
2 among the dead, and all the brothers
who are [travelling] with me.
3 To the churches of Galatia : May
grace and peace be yours from God our
4 Father and the Lord Jesus Christ, who
gave himself for our sins, to rescue us
from the present evil age [or, from the
age of the Evil One who besets us], thus
5 fulfilling the will of our God and
Father. To him be the glory [which
is his due] for ever and ever. Amen.
6 I am surprised that you are so
rapidly deserting him who called you
by Christ's grace for a different gospel,
7 which simply means that there are
some people who are shaking your
allegiance and trying to reverse the
8 gospel of Christ. But even if we—or
an angel from heaven—were to preach
to you a gospel other than we preached
to you, God's curse be on him !
9 I am telling you now what we have

1. 1. *though* : *διὰ* c.gen. = both "through" and "by" in Hellenistic Greek.

1 said before. If any one preaches you a gospel other than what you accepted, God's curse be on him !

I. The Personal Defence against those radicals who said his attitude was vitiated by deference to Judaism. (1.11-2.21)

My apostleship is full and independent as is seen in—

1. *My conversion and call* (1.10-14).

The anathema I have just uttered (1.8.9) shows that I am no time server. In am a servant of Christ (10), who gave me a direct revelation of the gospel, unmediated by human agents (11-12). Nothing less could have overcome my stubborn persecuting Judaism (13-14).

2. *My relations with the church at Jerusalem* (1.14-2.21).

(1) At first none. I did not even test my gospel by consultation with the apostles at Jerusalem, but when God, who had predestined me for my gentile work revealed his Son to me, I went to Arabia (to think the matter out) before going to Jerusalem (15-17).

(2) Three years after my conversion I spent a fortnight with Peter at Jerusalem, and saw James the Lord's brother but no other of the apostles ; and

10 Am I *now* [engaged in] conciliating men or God ? Or am I [*now*] trying to please men ? If, at this late date, I were seeking to please men, I would be no servant of Christ. [But I am a
11 servant of Christ,] for I tell you, brothers, that the gospel I proclaimed
12 is not on any human plan : for [whatever be true with regard to others] I did not receive it from man and I was not taught it, but it came to me by a revelation given by Jesus Christ.
13 [Nothing less could have won me,] for you have heard of my former career in Judaism. I was a great persecutor of God's church and made
14 havoc of it : in [knowledge of and zeal for] Judaism I left many of my contemporaries and compatriots far behind : I was more excessively in earnest about the traditions derived from my fore-
15 fathers. But when he who set me apart from birth [Jer. 1.5] and in his
16 grace called me, saw fit to reveal his Son to me for me to preach him among the non-Jews, I did not consult
17 any human being, nor did I go up to Jerusalem to those who had been apostles before me, but at once I went away to Arabia, and again I

was personally unknown to the churches of Judaea. I then went to Syria and Cilicia (1.18-24).

18 returned to Damascus. Then, after three years, I went up to Jerusalem to visit Kephas, and I stayed with him 19 a fortnight ; but of the other apostles I saw none except James the Lord's 20 brother. Look you, I affirm in God's sight that I am writing you no lies. 21 Then I went into the districts of 22 Syria and Cilicia. But I was unknown personally to the Christian churches 23 of Judaea, but they had merely kept hearing, Our former persecutor is now preaching the faith which once he used 24 to ravage, and they were praising God for me.

- (3) Fourteen years after my conversion, I had, indeed, a conference with the three Pillar Apostles at Jerusalem (2.1-10).

This conference resulted in—

- (a) no imposition of circumcision upon the Gentiles (3-5).
- (b) no fresh doctrinal information for me (6).
- (c) an agreement on spheres of work : The Pillar Apostles to work among the Jews, and Barnabas and I among the Gentiles (7-9)
- (d) an injunction to remember the poor at Jerusalem—the very work I had just been engaged in (10).

2 1 Then fourteen years later I again went up to Jerusalem with Barnabas, 2 taking Titus with me as well. I went up in obedience to a revelation, and set before them the gospel which I preach among the non-Jews (but it was in private and to those who were in positions of authority) to prevent my course, then or previously, from proving 3 ineffective. But not even Titus, who was with me, and was a Greek, was 4 compelled to be circumcised. [When later his circumcision was urged] on account of the false brethren who had stolen in to spy out our liberty, the

2. 4. [when later . . .] Manson (Problem of Gal. 11) thinks that circumcision was urged later, after the Galatians had been evangelised, while the conference of Gal. 2 = ? A.11) took place earlier, between A. 13.2 and 13.4.

2 liberty we have in Christ Jesus, with
5 a view to enslaving us ; in order that
the truth of the gospel might remain
with you, not for one moment did we
yield them the compliance they de-
6 manded. And from those in certain
positions of authority [I learnt nothing
new]—what position they once had
is of no importance to me : God
does not accept human externals—for
to me those in positions of authority
taught nothing new ; but on the
7 contrary, when they saw that I had
been entrusted with the gospel for the
non-Jewish world, as Peter had with
the gospel for the Jews—for he who
8 had made Peter an effective apostle to
the Jews had made me, too, effective
9 for the non-Jews—and when they
perceived the commission that had
been granted to me, James, Kephas
and John, who were in pillar positions,
gave to Barnabas and me the right
hand of partnership [in the task of
evangelisation, agreeing] that we should
[go] to the non-Jews, and they to the
10 Jews ; providing only that we should
remember the poor [at Jerusalem],
which[, as I said,] was the very task in
which I had just been earnestly engaged.

- (4) I actually opposed Peter at Antioch (2.11-21).
- (a) The incident at Antioch. Peter at Antioch laid aside Jewish dietary regulations, and lived and ate with Gentile Christians, but under pressure from one from the church at Jerusalem, he gradually returned to his Jewish exclusiveness. The other Jewish Christians and even Barnabas followed his false example (11-13). I openly condemned Peter's action (14).
- (b) Paul's address at Antioch (expanded ?) so as to form an exposition of his gospel (2.14b-21).
Your earlier table fellowship, Peter, with Gentiles condemns the demand implicit in your present withdrawal, the demand that the Jewish Law shall be imposed on non-Jewish Christians (14b). Though we are Jewish Christians we know the Law's inability to secure our acquittal with God (15-16). If breaking the food regulations is sin, then Christ is the cause of it. Infamous?
- 2 11 But when Kephas came to Antioch I opposed him to his face, because he was wrong. For before a certain man came from James, they were accustomed to eat with non-Jewish [Christians]; but when he had come, he gradually withdrew and separated himself [from them] for fear of the circumcision party. And the rest of the Jewish [Christians], too, were guilty of the same false conduct; so that even Barnabas was carried away with their falsity. But when I saw that they were not keeping to the track in their dealings with the truth of the gospel, I said to Kephas before them all :—
- If you, who are a Jew, instead of living like the Jews, can live like the non-Jews, how can you contemplate forcing the non-Jews to live like Jews ?
- 15 We are Jews by birth, and not sinners of non-Jewish origin, but we know that a man is not acquitted by doing the Law's commandments, but only by faith in Jesus Christ. [And so in spite of our Jewish birth], we, too, believed on Jesus Christ that we might be acquitted by faith in Christ, and not

12. *a certain man, they were, he had come* : these are the readings of P⁴⁶. *separated himself* : made a Pharisee of himself (Manson : Teaching of Jesus 241f).

14. *keeping to the track* : or, advancing towards the truth : Manson, Bulln. J. Ryl. Lib. Vol. 24 Apl. 1940, Problem of Galatians, Offprint, p. 13.

The inference is inescapable, and return to these regulations simply underlines it (17-18).

Whatever may have happened to others, my experience of the failure of the Law to secure my acquittal with God, drove me to be crucified with Christ; which means that the Law belongs only to my previous life, while my present life is Christ's life in me, and a life of faith in Christ, who in love gave himself for me (19-20). To look to the Law for acquittal is to reject God's grace and make Christ's death needless (21).

II. The Doctrinal Attack (chh. 3-4).

Salvation in not through doing the Law's commands (especially circumcision), but through faith in Christ.

24 by doing the Law's commandments, for no one shall be acquitted by doing the Law's commandments [Ps. 143.2].

17 But if, while seeking to be acquitted in Christ, we [Jews], too, were found to be sinners [in violating the food regulations,] then [reading *ἄρα* for *ἀρα*] Christ leads into sin! Infam-

18 ous! [Yet this conclusion is inescapable] for I show myself [to have been] a sinner [in demolishing the food regulations] if I rebuild what I demolished [for it was in his name I did it].

19 For through my experience of the Law, I [for my part] died to the law that I might live to God. I have been

20 crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life I now live in this earthly frame, I live in faith in the Son of God, who loved me and

21 gave himself up for me. I am not rejecting God's grace [by looking to the Law for acquittal], for if acquittal [is to be had] through the Law, then Christ's death was needless.

3 1 O foolish Galatians, who has bewitched you?—you who have had Jesus Christ posted up before your 2 eyes as crucified! Tell me this one

21. A less probable way of taking this verse is :—

"I am not [as the judaisers assert] rejecting God's grace [in his gift of the Law (cp. Jno. 1.17 Aboth 3.18) but I do not look to the Law for acquittal] for if acquittal [is to be had] through the Law, then Christ's death was needless."

This is seen from the following facts :

1. *It was faith in Christ, not doing the Law's commands that led to your new life in the Spirit. To submit to the Law is senseless retrogression (3.1-5) (This against the Judaisers).*

2. *This your experience is in accordance with that of Abraham,* constitutes you his sons, and by the exercise of the same faith as his, all the Gentiles receive the blessing (of Justification) promised in Gen. 12.3. (3.6-9).

[From 3.6-4.7 Paul is expounding his own position : the Christian's basis is faith not law (in opposition to the Judaisers), and Christianity is rooted in Judaism. (in opposition to the radicals.).]

3. (a) *Those who take their stand on the Law are involved in a curse which they could only escape*

3

thing only. Was it by doing the Law's commands or. by listening with faith [to the gospel message] that you received the [Holy] Spirit ? Are you foolish enough when you have begun with Spirit, now to finish with [natural] flesh ? Has all this experience of yours gone for nothing ?—if it really is for nothing ! Well, then, did He, who so richly supplied the Spirit and worked miracles in your midst, do so because [you] fulfilled the Law's commands, or because [you] listened with faith [to the gospel message] ?

6 It was in accordance with the case of Abraham, [who] believed God, and it was reckoned to him as the ground of [lit. unto] acceptance [by God. Gen. 15.6].

7 You know, then, that those [who take their stand on the ground] of faith are sons of Abraham. But because the scripture foresaw that God [now] justifies the non-Jew on the ground of faith, it announced beforehand to Abraham, "In thee [i.e. by the same faith as thine], all the nations will be blessed" [Gen. 12.3], so that those who take their stand on faith are

10 blessed with believing Abraham. For all who take their stand on doing the Law's commands are under a

by continuing in the Law, but they cannot continue in the Law and attain salvation, for salvation comes only through faith, a completely different thing (3.10-12).

3 curse, for it is written, Cursed is everyone who continues not in all the things that are written in the book of the Law to do them [Deut. 27.26].

11 But [it is not possible for anyone to continue in the things of the Law] for it is plain that in [keeping] law no one is justified before God, because [scripture says], It is by faith that the righteous man shall live. [Hab. 2.4].

12 But the Law has not faith as its basis, but [obedience ; for the scripture says], He that doeth them shall live in [doing] them [Lev. 18.5].

(b) *From the Law's curse Christ, accursed on the cross, has ransomed us Jews* and set us free to carry the blessing of justification to the Gentiles, that we and they may share, through faith, the promised Spirit (3.13-14).

13 Us [Jews] has Christ ransomed from the Law's curse by becoming accursed for us [as by crucifixion he must have become], for it is written, Accursed is everyone who is hanged

14 on a tree, [Deut. 21.23]. [We were ransomed] that [through us, made missionaries by the new freedom,] the blessing promised to Abraham [justification cp. verse 8] might make its way, in Christ Jesus, to the non-Jews;

3. 13. *accursed for us :*

In Deut. 21.23 we have the phrase both in the Hebrew and in the LXX "accursed of God". Paul omits "of God" shrinking from saying that Christ was accursed of God, though Lightfoot and others take it that that is Paul's meaning. The Law was God's law, and for one to fall under its curse was to fall under God's curse. Burton maintains that the curse is the Law's curse, not God's, i.e. according to the law of Deut. 21.23, Jesus was a sinner—which is so absurd as to condemn the Law as untrustworthy, and so deliver us from its authority. Burton offers as an alternative meaning of *γενομενος* etc., actually becoming a curse in men's eyes, in which case Paul "follows up his affirmation that Christ redeemed us from the curse of the Law, not with proof or explanation, but with a statement intended to suggest the cost at which he had achieved the deliverance of man from the curse of the law" (p. 175).

- 3 in order that we [all, Jews and non-Jews alike,] might obtain through
15 faith the promised Spirit. Brethren—
I use a human analogy—no one annuls even a human [testamentary disposition or] will when it has been [duly] executed, or adds a codicil
16 [thereto]. Now the promises were made to Abraham and his offspring [Gen. 13.15]. It does not say, And to offsprings, indicating many, but, And to thy offspring, indicating one, and
17 that is Christ. My point is that a disposition [or covenant], which had previously been executed by God, is not cancelled, so as to render the promise nugatory, by a Law that came into existence four hundred and thirty
18 years later. [Cancelled it would be if the Law had overriding effect,] for if the inheritance has its origin in the Law, it ceases to originate in promise. But [it does originate in promise for] God has granted it to Abraham by a promise.
4. *To make the law the basis of salvation would be to override an irrevocable testamentary disposition made by God with Abraham, and render nugatory the promise which was its basis (3. 15-18) (This against the Judaisers).*
5. *The true place of the Law is that it is subordinate to and preparatory for the promised blessing (3.19-22).*
- (a) It was for the interim period between the promise and the offspring to whom the promise was made; and its purpose was
19 What, then, is the Law? [or, What is the purpose of the Law?] It was an addition made to turn sin into transgressions [cp. Rom. 5. 12-14, 4.15] until there should come the offspring to whom the promise had been made, and it was enacted through [the agency of] angels [and received] in

- to turn sin into transgressions (19).
- (b) It was inferior, as mediated by angels and Moses, to the promise given directly by God (20).
- (c) Its function is different. It imprisons men under the control of sin, and cannot produce life. The promised blessing of acquittal and life is given to faith. The Law, then, cannot interfere with the promise (21-22).
- 3 20 the hand of an intermediary. But an intermediary is not an intermediary of one [only], but God is one [only ; and so the Law is inferior to the promise
- 21 which was given by God without an intermediary]. Does, then, the Law interfere with the promises of God ? Certainly not. For had there been given a law such as could produce life [by a sentence of life, i.e. acquittal and by imparting life spiritual and eternal (cp. 2 Cor. 3.6)], then, in very deed, acceptance with God [lit. righteousness = justification or acquittal] would have been on the ground of the Law, [and the Law would have
- 22 interfered with the promise]. But [the Law is so far from producing life that] the scripture [the Law of Deut. 27.26 cp. Ps. 143.2, Rom. 3.9] has imprisoned all men under [the control of] sin, that the promised blessing [justification cp. 3.11] might be given on the ground of faith in Jesus Christ to those who have faith.
6. *Our former state was pupilage to the Law : our present state is full sonship in Christ (3.23-4.7).* 23 Before this faith came, we were ever under the watch and ward of the Law, waiting in prison pending the

19. *intermediary* : Bultmann Th. d. N.T. I. 174 regards the mediator not as Moses but as demonic.

22. *all men* : Neut. used for persons as in 1 Cor. 1.27, 28, and perhaps also in Col. 1.20, Eph. 1.10.

23. "*This*" translates the article here.

- (1) The Law prepared for faith which constitutes us Abraham's offspring (3.23-29).
- (a) The Law has proved to be a slave-tutor, keeping us in watch and ward to lead us to Christ for acquittal through faith (3.23-24).
- (b) But now through this faith we are sons of God, because, by baptism (the outward and visible sign of faith) we have been incorporated in Christ God's Son (3.25-27).
- (c) The unity of those in Christ transcends religious and racial, social and natural, distinctions between men; and constitutes us Abraham's offspring (for Christ is), and heirs and holders of the blessing, justification, promised to Abraham's offspring (3.28-29).
- (2) This pupilage to the Law, analogous to pupilage in civil life (4.1-3), has been ended for us by Christ, who, by entering our state of pupilage has brought us into the full status of sons (4-5) of which we have convincing experience (6-7).
- 3 coming of the faith that was destined to be revealed. And so the Law has proved to be a slave-tutor [to lead] us to Christ for acquittal on the ground of faith. But now that this faith has come, we are no longer under a slave-tutor. For all you [non-Jews as well as Jews, or, non-Jews though you all are,] are sons of God in Christ Jesus through faith. [That you do share Christ's sonship is plain, or, that you are incorporated in Christ by faith is plain,] for all of you who have been baptised into Christ have put on Christ [i.e. become part of Christ corporate in the Church].
- 28 There is neither Jew nor Greek, neither slave nor free man, no male and female, for you are all one [being] in Christ Jesus. But if you belong to Christ, then you are Abraham's offspring [for Christ is 3.16], and are heirs and holders [of the promised blessing, justification] in accordance with [the] promise.
- 4 1 What I am saying is this. As long as the heir is a minor, he is no different from a slave, though he is owner of the whole [estate], but is under [the control of] guardians and trustees until the time limit set by his father.
- 2 So, when we were in our minority, we were in a state of bondage con-

7. *Two appeals* (4.8-20). 4

- (1) After so great a change,
how can you go back?
To submit to the Law
is to go back to the
world's childish ways
you followed when
you were pagans
(4.8-11).

trolled by the elemental—and elemen-
tary—world-spirits, but when the full
time had come, God sent forth his
Son, born of woman, made subject
to the Law, to ransom those who were
subject to the Law, so that we might
get the status of sons. And it is
because you are sons, that God has
sent forth the Spirit of His Son into
our hearts, which cries [in them],
Abba! Father! So you are no
longer a slave but a son, and if a son,
then an heir, too, [made so] by God.

Previously, however, in your ignor-
ance of God, you were slaves to gods
that were not really gods at all. How
is it that now, when you have come
to know God, or rather, to be known
by him, you are turning back to these
pitiful and poverty-stricken elemental
spirits? It is to these you wish
once again to be in servitude!

You are observing days and months
and seasons and years. You put
me in fear that perhaps I have worked
for you in vain.

- (2) Do not go back on
all my love and work-
for you, and all your
love for me (4.12-20).

Become like me, I beseech you,
brothers, for I became like you.
[As you say,] you never wronged me.

4. 12. *I became like you*: Paul became as "without the Law" (1 C. 9.21), i.e. put himself in the same position as the Gentile Galatians. Let them, by rejecting the temptation to judaize, become like him, free from the Law's constraint. *you never wronged me*: Manson, *Problem of Gal.* p. 6 interprets as a reference to the Galatians' letter saying that they did no wrong to Paul in improving on what he had taught them, and if he chooses to treat this as enmity (4.16) they cannot help it,

If, for your sake, I freed myself from the Law's constraint, is it too much to ask you not to submit to that constraint? But, you say, you did not wrong me [by listening to the Judaisers] (12). You never did wrong me; when I was with you you treated me with the utmost consideration, and received me as though I were an angel or even Christ himself (14). Then, you congratulated yourselves on my visit: now, because I tell you the truth I prove to be your enemy (15-16). The Judaisers pay you court, but their object in to oblige you to pay them court as being in a privileged position from which you are excluded (17). The attention I pay you is constant, both when present and when absent, and is due to the fact that I am torn with anxiety and perplexity about my spiritual children (18-20).

8. *An additional argument based on the analogy of the two sons of Abraham. Let the*

- 4 13 On the contrary it was, as you know, because of ill health that I preached the gospel to you originally, and what
14 was a trial to you in my physical condition, you treated with no contempt or distaste: no, you received me like an
15 angel of God—like Christ Jesus. And so [I ask,] What has become of your self congratulation [on my visit to you]? For, I testify to your credit that, had it been possible, you would have dug out your eyes and given [them] me.
16 So by speaking the truth to you I have proved to be your “enemy”!
17 *They* pay you court [but] with no honourable intent: *they* wish to exclude you [from their circle or, from Christ] that you may [have to] pay
18 *them* court. But it is an honourable thing to be courted in an honourable cause [as, indeed, you are by me] without intermission, and not only
19 when I am with you, my children, with whom I am once again in travail
20 until Christ be formed in you. Would I were with you now to change my tone, for I am at a loss [what to do] in your case.
21 Tell me, you who wish to be subject to the Law, will you not [lit. do you not] listen to the Law?

Galatians avoid joining the wrong branch of the family (4.21-31).

The very law you would be subject to is against your intention (21). It tells of Abraham and his sons (22). The slave mother of the one, Hagar, represents the covenant given on Mount Sinai, and so the Judaism that centres at Jerusalem ; which, with her children, is in bondage to the Law. The mother of the son born through the operation of the promise was free and represents Jerusalem above, our mother, with her progeny numerous in accordance with prophecy (Is. 54.1) (23-27).

- 22 For it stands written that Abraham had two sons, one by the slave women and the other by the free woman.
- 23 But the son by the slave woman comes before us as born in the ordinary course of nature, while the son by the free woman [was born] through
- 24 the operation of the promise. These things are allegorical utterances ; for these two women represent two covenants, one [given] from Mount Sinai, which produces children [destined] for
- 25 slavery, and this is Hagar. For Mount Sinai is in Arabia, [the land of the children of the slavewoman, and far removed from the promise]. She is in the same category as the present Jerusalem, for the latter is in slavery
- 26 and her children too. But the Jerusalem above is free, and she it is who
- 27 is our mother. For it stands written :
 Rejoice, thou barren who hast never borne,
 Break forth [into singing], thou who wast never in travail,
 Because more are the children of the desolate woman than those of the woman who has a husband
 [Is. 54.1].

25. *For Mount Sinai is in Arabia* : reading τὸ γὰρ Σινᾶ with **CG** Vulg. Lft., Moffatt and others ;
 or, reading τὸ δὲ Ἄγαν Σινᾶ with **ABD** Weymouth and others, "The word 'Hagar' means Mount Sinai in Arabia". Mt. Sinai is today called Hajar by the Arabs.
27. *borne . . . wast never in travail* ; the present participles in **LXX** reproduced here may be due to the translators' reading the Hebrew perfect tenses as participles. If so the meaning was, Who wast (not "art") never bearing . . . travailling, or, the non-bearer . . . non-travailler. The translation given in the text above is not far from this, and is the sense of the Hebrew original (cp, Moffatt's translation of Is, 54,1 in his O.T.).

And just as the son of the slave woman persecuted the son of the free woman, but was expelled, so do you obey the scripture (Gen. 21.10) by expelling these Judaisers who are persecuting you. For we are the children of the free woman (31) and born (28) in accordance with the promise (28-31).

- 4 28 And you, brothers, are children [born in fulfilment] of the promise, like Isaac.
 29 But just as at that time the one born in the ordinary course of nature, persecuted the one [who was born] through [the operation of] the Spirit,
 30 so now, too. But what does the scripture say? Send away the slave woman and her son, for the son of the slave woman shall not be heir with the son of the free woman [Gen.21.10]
 31 And so, brothers, we are children of no mere slave woman, but the free woman's children.

III. The Hortatory Application (5.1-6.10).

1. *Three exhortations arising out of the main section of the letter (5.1-6.5).*

(1) Stand fast in the freedom conferred by Christ (5.1-12).

Such is the freedom that is yours in Christ. Stand fast in it (5.1) for

(a) to go in for circumcision is to lose all benefit in Christ (5.2), for it binds one to keep the whole Law (5.3) and it is a method of seeking justification (or acquittal) on the basis of works which is incompatible with our relationship to Christ, our status in grace, the operation of the Spirit in us, and

- 5 1 It was with this [lit. the] freedom that Christ set us free. Stand, therefore, and do not once again live [lit. be] in thrall to a yoke of slavery. See,
 2 I Paul am telling you that if you go in for circumcision, Christ will be no
 3 use to you; and I am protesting once again to every man who goes in for circumcision that he is bound to
 4 carry out the whole Law. All of you who are going in for acquittal [lit. justification] on the basis of the Law, have [thereby] been withdrawn from the influence of Christ, you have
 5 fallen from grace; for it is through the operation of the Spirit, [and] on the basis of faith, that we Christians wait earnestly for our hoped for acquittal

5. 2. *go (goes) in for circumcision* (4) *going in for acquittal*: conative presents.
 5. "acquittal" and "righteousness" together translate δικαιωσις.

the new basis, faith, of our justification (5.4-5).

(The Judaisers are in view here).

- (b) To be in Christ means that externalities like circumcision and uncircumcision are irrelevant. The only relevant thing is faith set in operation by Christ's love (6). *Exhortation* against the Judaisers (except verse 11 which has the radicals in view): Hence, do not continue to be led astray by these pestilent disturbers of your Christian life (7-12). Who has hindered your adhesion to the truth in the fine Christian race you were running? (7). He that introduced this spreading evil leaven was not the Lord who called you; and, I am convinced, you will not be persuaded by him: but he will have to bear his judgment for disturbing you (8-10). To say that I am preaching circumcision, as the radicals do, is contradicted by the fact that I am suffering persecution (11).

- 5 6 and righteousness. For on the basis created by Christ Jesus, neither circumcision nor the lack of it is of any avail [for justification], but [only] faith set in operation [or, called into being] 7 by [Christ's] love [for us]. You were running a fine race. Who has hindered you from being obedient to the truth? 8 This persuasion does not come from 9 him who called you. A little leaven 10 leavens all the dough. My persuasion regarding you, and it is in the Lord, is that you will not change your outlook; but whosoever shall disturb you will have to bear his judgment, 11 whoever he may prove to be. But brothers, if I am still preaching circumcision, why am I, in that case, being persecuted? In that case the cross has ceased to be a stumbling block, [which it certainly has not]! 12 I wish they would go a step further [καί] and mutilate themselves, they who are upsetting you! 13 [Your radicals are right in emphasising freedom;] for you, brothers, were called for freedom, only do not convert this freedom into an opportunity for your unregenerate nature,

8. *persuasion*: the word can mean either a persuading or a being persuaded. There is a play on words between "obedient" (7), "persuasion" (8), and "persuasion" (10).

called you: timeless present participle: lit. the one calling you.
12. *mutilate*: and so, being excommunicate, be unable to trouble you further (Deut. 23.1).

- Would that those who disturb you with their circumcision would go a step further and mutilate themselves, and so make it impossible for them to do you further harm (12).
2. Christian freedom is loving service, not licence (5.13-26) (against the radicals).
- (a) Christian freedom means loving service—the Law's true fulfilment (5.13-15).
- (b) Christian freedom is not the licence of the unregenerate nature, but consists in living with the Spirit as the norm of life (16-26). The unregenerate nature—the Law is the power behind it—(18) and the Spirit are at feud with one another (17); so, to live under the Spirits' guidance is to be freed from the dominion of the desire of that nature (16). Its deeds are obvious in the heathenism around, sexual sins, sins of idolatry, sins of conflict with others, sins of drunkenness (19-21), and these sins prevent anyone from inheriting the kingdom of God (21). On the contrary, the harvest the Spirit produces is all the Christian graces (22).
- 5 but make yourselves one another's loving slaves [or, constrained by your love, be servants (slaves) to one another]. For the whole Law is obeyed in [obeying] one saying, Thou shalt love thy neighbour as thyself [Lev. 19.18]. But if you are ever biting and devouring one another, mind you are not destroyed by one another.
- 14 But [in contrast with such disputes, the outcome of the unregenerate nature], I say live your life by the Spirit's guidance, and you will not carry into action the desires of that nature.
- 15 For the desires of that nature are contrary to the Spirit, and the Spirit is contrary to that nature, and these are at feud with one another [in the soul], to prevent you from doing what [good] you wish. But, [as you say,]
- 16 if you are led by the Spirit you are not under the Law [the power behind the unregenerate nature : Rom. 7.9],
- 17 and the works that that nature produces are well known. They are immorality,
- 18 impurity, insolent wantonness, idolatry, magic, feuds, strife, jealousy, outbursts of passion, rivalry, dissensions, divisions, envy, drinking bouts, revelry and things like these, as to which I tell you in advance, as I *have* told you

15. *biting and devouring* : = ? slandering. Cp. Dan. 3.8, made accusation against the Jews (lit. ate their pieces (or, bites) of the Jews).

5 in advance, that those who practise such things will not inherit the kingdom of God. But the harvest the Spirit produces is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, self-control. Against such things there is no law; and, further, those that belong to Christ Jesus have crucified the unregenerate nature with its feelings and desires [and so the Law has no unregenerate nature to work on (Rom. 7.9)].

25 If our life is due to the Spirit, let us live it, too, by the Spirit's guidance.

26 Let us not grow conceited and challenge

3. Restore the fallen and bear one another's burdens (6.1-5).

- (a) Gently restore the fallen [antinomian radicals] (6.1) and thus
- (b) bear one another's burdens, i.e. forbear with one another's faults (6.2-4).

This, not circumcision, is obeying the law of the Messiah (2; cp. Eph. 5.1). Failure to do this often results from foolish self-complacency (3), arising

6 1 and envy one another. Brothers, if a man, nevertheless be surprised into some sin, do you, who retain the Spirit's guidance, set the sinner right, in a spirit of gentleness: look to yourself; perhaps you, too, may be tempted. Bear one another's burdens, and in this way, [not by circumcision,] you will obey the law of the Christ. 3 [To fail in such forbearance because of self-complacency is folly] for if any

23. Either (a) a rhetorical understatement, meaning that the fruit of the Spirit fulfils and more than fulfils the Law, or (b) the Law, which provokes to sin (Rom. 7.9) is inoperative in the sphere of the Spirit (cp. 5.18), and so does not militate against the Spirit's harvest.

24. 'Jesus' is omitted by Moffatt with D.G. and others.

26. The situation seems similar to that of Rom. 14.3, 1 Cor. 8.8-13. Some prided themselves on their Christian liberty, and challenged the more scrupulous to do as they did. The latter envied the former the Christian liberty they themselves did not feel justified in assuming.

6. 1. *Into*: Lit. "in". The meaning is, surprised so as to be in some sin.

2. *burdens*: Here with special reference to failings and sins.

from comparison with someone else's faults, not with the standard required. Any self-complacency a man may have must be based on his own conduct, compared, not with a faulty brother, but with an absolute standard (4) for each man has his own responsibility to bear (5).

2. *Exhortations not arising directly out of the main section of the letter. Further examples of bearing one another's burdens* (6.6-10).

Each sowing brings its appropriate harvest; selfish refusal to support the Christian teacher is a cultivation of the flesh, of which the harvest is mere corruption. Those, however, who, putting spiritual things first, help to support the Christian teacher, reap a harvest of eternal life (6.6-8).

Not only to Christian teachers but to all, especially Christians, we owe a debt of helpfulness; and

- 6 one, [induced by comparison with an erring brother,] thinks himself something [i.e. more or less free from these burdens or failings], when, as a matter of fact, he is nothing, he is
4 deceiving himself. But let each one test his own conduct, and then he will have his reason for complacency based on himself alone, and not on a comparison of himself with someone else
5 [lit. the other (in question)], for each man will have to shoulder his own pack
6 [i.e. burden of responsibility]. But let the pupil in the Christian message share all his earthly blessings with the
7 teacher. Do not live under a delusion: God is never taken in: for a man will
8 reap just what he sows. He who sows for his own flesh will from flesh [or, from his flesh] reap mere corruption; but he who sows for the spirit[ual life] will from the [Holy]
9 Spirit reap eternal life. Let us not lose grip in doing right, for if we do not relax our efforts we shall reap
10 [our harvest] at the right time. So then, while we have the opportunity, let us do good to all, and especially to

8. Cp. The sayings of the (Jewish) Fathers, II.8. The more flesh, the more worms; i.e. the end of the human physical organism, however cultivated, is mere corruption.

Sows for the spiritual life, or, for the spirit. Such sowing means the support of the Christian instructors, whose work cultivates the spiritual life and results in the resurrection to eternal life by the agency of the Holy Spirit.

if we do not relax our efforts, the harvest is assured (6.9-10).

Conclusion of the Letter (6.11-18).

1. *Final warning against the Judaisers* (6.11-18).

I am writing large hand to emphasise what I say (11). The Judaisers are seeking to have you circumcised, not out of loyalty to the Law, for their circumcised converts do not keep the Law, but to escape persecution due to Christ's cross. They want to have you circumcised in order to boast that their Christianity, so far from abrogating the Law, actually adds non-Jewish proselytes to Israel (12-13).

To me, however, be boasting banned except in Christ's cross, which has crucified all worldly advantage to me, and me to it, and rendered circumcision and the lack of it of no account, because only through the cross can come the new creation (14-15). May God's peace here and mercy hereafter rest upon the Israel of God, that is those whose lives are guided by this rule (16).

2. *Concluding reference to his own sufferings* (17).

Branded with the slave marks of Jesus which act as a charm, nothing can trouble me (17).

3. *Benediction* (18).

6 those who are [members] of the household of faith.

- 11 Notice the large size of the letters which I am using to write to you with
 12 my own hand. Those who wish to make a fair show in worldly things, are seeking to compel you to submit to circumcision—only to escape per-
 13 secution due to Christ's cross. [This is their motive and not loyalty to the Law,] for the very men circumcised [at their behest] do not keep the Law. They want to have you circumcised, in order to boast of your physical condition [i.e. that your circumcision shows that they have induced non-
 14 Jews to accept the Law]. But may it never happen that I boast except in the cross of our Lord Jesus Christ, by which the world [i.e. life as characterised by earthly advantages] has been crucified to me and I to the world.
 15 [This is but natural,] for neither is circumcision, [the chief advantage in life to a Jew] of any importance, nor is uncircumcision. What is important is a new creation [which only comes
 16 by the cross]. And upon all who shall live their lives by this rule, may there rest peace [here] and mercy [hereafter

11. Alford regards the whole letter as an autograph. Burton Lft., L. Williams only 6.11-18.

6 cp. 2 Tim. 1.18]—I mean upon the Israel of God.

17 Henceforward let no one trouble me, for I bear [branded] on my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

THE EPISTLE TO THE EPHESIANS.

Salutation (1.1-2).

Paul wishes that the grace and peace of God and Christ may be with the faithful people of God to whom he is writing.

I. Introduction (1.3-19).

1. AN ACT OF PRAISE (1.3-14) FOR EVERY BLESSING CONVEYED BY THE HOLY SPIRIT(1.3).

(a) *in accordance with the eternal purpose of divine grace* (1.4-6).

I bless the God and Father of our Lord Jesus Christ who, through the Holy Spirit has blessed us with every blessing, as we might expect of one who, before the world's foundation, chose us to be adopted in Christ Jesus as his blameless and holy sons ; that so that splendid favour bestowed on us in the Beloved, might receive its due need of praise.

[Or, holy sons. This choice would naturally result in that splendid favour . . . receiving its due need of praise] (1.4-6).

(b) *In present redemption through the blood of the Beloved, in whom all things are summed up, and Jew and gentile in particular are united* (1.7-12).

1 Paul an apostle of Christ Jesus by the will of God to God's people who
2 are faithful in Christ Jesus. May grace and peace from God our Father and the Lord Jesus Christ be yours.

3 Blessed be the God and Father of our Lord Jesus Christ, who, in the heavenly regions, has blessed us in Christ with every blessing conveyed by the
4 Holy Spirit. These blessings are in accordance with his selecting us in Christ before the world was founded, to be holy and blameless in his sight in
5 [our] love [to him and to all], by destining us to be adopted as his sons through Jesus Christ—such was
6 his will's decision—to the praise of that glory which in his grace, the grace with which he has endowed us in the Beloved.

7 In the Beloved deliverance through his blood is ours, the forgiveness of our trespasses ; for such was the
8 wealth of his grace which [God] lavished on us, with full grasp of
9 principle and practical wisdom, in his making known to us the open secret of his will. [This he made

1. 1. Omit "In Ephesus" with P⁴⁶, B*, X*, Marcion, Origen.

The wealth of God's grace is seen in our deliverance, forgiveness through the blood of the Beloved, accompanied by insight into God's age-long purpose of gathering up all things in Christ, and especially of uniting Jew and gentile in him. We Jews have long had our inheritance allotted in Christ; that by our age-long Messianic hope, our very existence should cause the splendour which is God's grace to be praised (1.7-12).

(c) *With a view to future glory guaranteed by the gift of the Holy Spirit (1.13-14).*

And it is in Christ that you gentiles who have believed the gospel, have been sealed with the promised Holy Spirit, a promise, pledge and instalment of the inheritance to be ours; and which looks forward to the time when God shall make us fully his own, that so his glory should be praised (1.13-14).

known to us] in accordance with his gracious decision, which he had pur-
 10 posed [to fulfil] in Christ, of so ordering the world's government, now that the cycle of the ages has run its course, as to gather up all things, in both heaven and earth as well, in Christ,
 11 —in the Christ in whom we [Jews] have been allotted our heritage, having been predestined thereto by the design of him who carries out everything in harmony with what his will plans,
 12 that we should exist for the praise of his glory by our having, before his coming, all along hoped in Christ.
 13 In him, you [gentiles] too, who have heard the message of the truth, the gospel of your salvation; in him, by your believing, you have been sealed by the Holy Spirit promised [of old],
 14 who is a pledge and instalment of our inheritance, given as a promise of the redemption of ownership [that you, too, might exist] for the praise of his glory.

2. AN ACT OF PRAYER (1.15-19).

Because the blessings we share together are so great, and because your faith in Christ and your love to God's people show how great is your share in these blessings, I thank God whenever I pray for you. (15-16). I pray God may give you fully to understand our future destiny, our present glorious status as God's own people, and the mighty power behind us (17-19).

II. The Doctrinal section of the Epistle (1.20-3.21).

1. CHRIST THE LORD OF ALL.

The same power of God was manifested and set in operation by Christ's resurrection and exaltation to God's right hand above all heavenly powers both of time and eternity. God has made Lord of the Universe and Head of the Church, the Christ who is the full content of the All-pervading One (1.20-23).

15 [Because then, the blessings I share with you are so great,] and because I have heard of your faith in the Lord Jesus and your love for all God's
16 people, I give ceaseless thanks for you when I mention you in my prayers.
17 May the God of our Lord Jesus Christ, the Father all glorious, give you a spirit that grasps principles [and receives] God's revelation in the sphere of [or, as regards] full knowledge of
18 himself; the eyes of your understanding being enlightened to know what is the object of our hope to which he has called us, what the wealth of the glory of his heritage in God's
19 people, and what the transcendent greatness of his power in relation to us believers, as seen in the operation of
20 the might of his strength, which he set in operation in Christ by raising him from the dead and seating him on his right hand [Ps. 110.1] in the
21 heavenly regions, above every [Angelic] Ruler and [Heavenly]. Authority, [Celestial] Power and Lord, above every name that is invoked whether
22 in this age or the age to come. [God] has set all things under his feet, and appointed him supreme head of the
23 church, his body; [Christ] the fulness of him who fills the universe completely.

22, 23 *his body*; *Christ, etc.*: or his body the complement of him who fills all things everywhere (cp. 4.10), or, fills the universe entirely.

2. CHRIST THE SAVIOUR
OF ALL, JEW AND
GENTILE ALIKE (2.1-10).

How different was your former state—dead through your trespasses and sins, governed by the hierarchy of evil spirits under the prince of the powers of the air ! But we Jews, too, were equally sons of disobedience, living unregenerate lives and being the objects of God's wrath. (1-3). But dead as we were in our trespasses, God, rich in his mercy gave us life along with Christ, and enthroned us along with Christ in the heavenly regions ; to show throughout all succeeding ages the wealth of his favour in kindness to us in Christ Jesus (4-8). Our salvation is due to God's favour—not our own works—a fact which excludes self-satisfaction. Our good works are the result and intention of his re-creation of us in Christ (9-10).

2 1 And you gentiles were dead through
2 your trespasses and sins, in which
formerly you lived your life, following
the course of this world, governed by
the prince of the powers of the air,
the spirits that are now active in the
3 sons of disobedience. Among them,
and of their number, we all, no less
than you, formerly lived our life in the
desires of our unregenerate nature,
carrying out the decisions of that
nature and of our thoughts, and were
[or, being] objects of God's wrath
4 like the rest of men. But God being
rich in mercy because of his great
5 love to us, dead as we were in our
trespasses, gave us life along with
Christ—it is by God's favour you have
6 been saved—and raised us up with
him, and enthroned us with him in
the heavenly regions in Christ Jesus,
7 that, throughout the ages to come, he
might display the matchless wealth of
his favour in kindness to us in Christ
8 Jesus. For it is by [God's] favour
you have been saved through [your]
faith, and your salvation does not
9 come from you ; it is God's gift ; it
is not the result of [good] actions—a
fact which is to prevent every one from
boasting [or, prevent any self satis-

2 10 faction]. [Certainly there can be no boasting,] for it is God who has made us what we are by creating us in Christ Jesus to do the good actions which he had arranged beforehand to be our way of life.

3. CHRIST THE RECONCILER OF JEW AND GENTILE TO ONE ANOTHER AND TO GOD, TO FORM ONE HOLY TEMPLE IN WHICH GOD DWELLS (2.11-22).

Remember your former condition—gentiles, uncircumcised, with no Mesianic hope, no place in Israel or in Israel's covenants, no hope, no God and in this wide world (11-12).

How different now you are Christians! By the death of Christ you have been incorporated in the true Israel (13). He, our peace, has united Jew and gentile by abolishing, in his crucified flesh, the enmity between them—that temple-court fence, that Law, consisting of commandments expressed in decrees (13-15)—in order, through the Cross, which destroys the feud between them, to reconcile them united in himself in one body to God (16). Christ's gospel of peace has come equally to us both, gentiles and Jews; for through him, united in one Spirit, we equally enjoy access to the Father (17-18). What privileges, then, you now enjoy! Fellow-citizens

11 And so remember that you, who once were gentiles as to your bodily condition, called "the Uncircumcision" by the so called "Circumcision"—bodily circumcision, effected by human
12 hands,—remember that at that time you had no Messiah, no place in the citizenship of Israel, were foreigners outside the scope of the covenants with their promises, without hope
13 and God—in the world. But now in Christ Jesus, you [gentiles] who once were far away [Is. 57.19] have been brought near [to the true Israel] by the blood of Christ. For he is our peace [Mic. 5.5], he who made both
14 [Jews and gentiles] one, by abolishing the barrier, the temple court fence, in doing away, in his [crucified] flesh, with the enmity [between Jews and
15 gentiles—I mean] the Law consisting of commandments expressed in decrees—to create, in himself, out of the two, one new humanity, by setting
16 them at peace [with one another], and through the cross, by slaying the enmity by it, to reconcile both of them,

with God's people, members of God's household, you are built, on the apostles and prophets of Christian times as the foundation, with Christ Jesus as the corner stone, into that holy temple in the Lord, which is rising to be a permanent shrine for God to dwell in in the Spirit (19-22).

2 17 [united] in one body, to God. And he came with a gospel of peace to you who were far away [Is. 57.19 cp. v.13], and [equally] to those who were near 18 for we both, [Jews and gentiles alike], united in one Spirit, actually enjoy our access to the Father through him. 19 So, then, you are no longer foreigners and aliens ; you are fellow citizens with God's people and members of his household, through having been built upon the apostles and prophets [of Christian times] as the foundation, and with Christ Jesus himself as the corner stone. [Is. 28.16] 21 In him every [part of the whole] structure, fitted together, is rising to 22 be a holy temple in the Lord, and in him you too, are being built into it, to form a permanent shrine for God to dwell in in the Spirit.

4. THE APOSTLE'S COMMISSION, GIVEN BY GOD'S POWER AND GRACE, TO PROCLAIM THIS UNIVERSAL GOSPEL OF RECONCILIATION, THIS AGE-LONG SECRET ; AND SO, BY THE VERY CONSTITUTION OF THE CHURCH AS UNITING JEWS AND GENTILES, TO REVEAL GOD'S WISDOM TO THE HEA-

3 1 Because you are to be a permanent shrine for God to dwell in, I Paul, made a prisoner by Christ Jesus for 2 the sake of you gentiles—for surely you have heard how God has ordered his commission granted me for your 3 benefit ; that is, the divine secret was made known to me by revelation, as I have written previously in brief.

21. *every (part of the whole) structure* : lit. every building, i.e. every piece of work around the walls. But perhaps the article has dropped out. If so translate simply, the whole structure.

VENLY RULERS; HAS
RESULTED IN PAUL'S
IMPRISONMENT — SOME-
THING FOR HIS GENTILE
CONVERTS TO BE PROUD
OF (3.1-13).

Because of your lofty destiny as a shrine for God to dwell in in the Spirit, I pray for you. Look at me. Christ has put me in prison in the service of you gentiles, by giving me a full grasp of the secret, long hidden, but now revealed to apostles and Christian prophets, the secret that the gentiles are fully to share with the Jews in the blessings of the gospel (1-6). It is this universal gospel that I, the least of God's people, have been intrusted with. By God's power I have been granted the double privilege of preaching to the gentiles the Christ who is boundless wealth (7-8), and also of revealing God's ordering of this divine secret, hidden from eternity in the Creator's mind, that now he might display to the angelic world rulers, the marvellous pattern of his wisdom, embodied in the constitution of the church (10). This disclosure is the carrying out in Christ of God's age-long purpose (11), for in him we both, Jews and gentiles alike, have full and confident access to God (12). Rejoice, then, in my sufferings, the natural consequence of so glorious a mission (13).

3 4 By reading what [I have there written],
you can understand my grasp of the
5 secret relating to Christ, which in other
generations was not made known to
the sons of men as it has now been
revealed by the Spirit to the holy
6 apostles and prophets, the secret that
the gentiles are fellow-heirs, fellow-
servants [slaves] and fellow-sharers
[with the Jews] of what has been prom-
ised in Christ Jesus by the gospel.
7 That is the gospel of which I became
a servant by the gracious grant of God's
commission, given to me by the
8 operation of his power. It was to me,
less as I am than the least of all God's
people, that this commission was
granted, the commission to preach to
the gentiles the measureless [Job. 5.9,
9 9. 10, 34. 24 LXX] wealth of Christ, and
to bring to light the way God has order-
ed the secret which has lain hidden
from all eternity in [the mind of] God
10 the Creator of all things, in order that
now the marvellous pattern of God's
wisdom might be made known, through
the church, to the [Angelic] Rulers
and Authorities in the heavenly regions.
11 [This disclosure was] in accordance
with a purpose running through the
ages, which he carried out in Christ
12 Jesus our Lord, in whom, through
faith in him, we have boldness and

3 13 confident access [to God]. So, then,
[as I have been intrusted with so
glorious a mission,] I beg you not to
lose heart at my sufferings for you
[its natural consequence.] They are
something for you to be proud of.

5. AN ACT OF PRAYER
(3.14-19).

The Christian church, of
which you are a part, a
shrine for God to dwell in,
derives its nature, as does
every other family, from the
Father (14-15). To him I
pray for you. May you be
granted :

- (1) a strengthening of the
inner life through his
Spirit and by his
power (16),
- (2) that Christ may dwell
in your hearts through
your faith (as God
dwells through the
Spirit in the church)
(17),
- (3) may you be so
founded in love that
you may grasp the
whole pleroma, i.e. the
love of Christ, and
so be filled with the
full content of the
divine nature (18-19),
and AN ACT OF PRAISE
(3.20-21).

May the glory of him who
can do more for us than we
ask or think, glory seen in
the church and in Jesus,
return to him in praise for
ever (20-21).

14 Because, then, you are a shrine for
God to dwell in [see 3.1], I bow my
15 knees to the Father from whom every
family in heaven and earth derives its
16 name and nature, praying that, in
accordance with the wealth of his
glory, he may grant you, through
his Spirit, a strengthening in the inner
17 man by his power, and that Christ
may dwell in your hearts through
your faith. May you be so rooted and
18 founded in love, as to gain the power
to grasp, with all God's people, what
is the breadth and length and height
19 and depth—yes, to know the love of
Christ which surpasses [all] knowledge,
that so you may be filled with the full
content of the divine nature.

20 To him, who by his power at work
in us, is able to do [for us] far beyond
21 what we ask or think, to him be the
glory, in the church and in Christ Jesus,
for all generations of eternity. Amen

3. 19. *filled . . . nature* : or perhaps more accurately, filled up to the standard of
God's filling (of you).

III. The Practical section of the Epistle (4.1-6.20)

1. CHRISTIAN LIFE A UNITY IN DIVERSITY

So practise the gentler Christian graces that the unity of the church may be preserved in the exercise of those varied gifts, given by Christ for the good of the whole church (4.1-16).

Live a life worthy of your Christian call, showing the gentler virtues and maintaining in peace the Spirit-given unity of the church (4.1-3). The great facts of the Christian life are a sevenfold unity, one Church, Spirit, Hope, Lord, Faith, Baptism, Father (4.4-6). But the individual members of the church have differing gifts, given by the Risen Christ when he returned to earth as the Spirit (7-10). These gifts (apostles, prophets, evangelists, pastors teachers) (4.11), are intended for edification of the church, to produce full Christian manhood and full knowledge of God's Son ; which, instead of an instability at the mercy of erroneous teaching, will result in our holding the truth in love and growing up completely into Christ our head (12-15). From Christ the head, the body derives the life which enables it to build itself up in love by the due functioning of each several part (16).

- 4 1 I, then, the Lord's prisoner, urge
you to live your life in a way worthy
of the calling you have received,
2 with perfect humility and gentleness,
with patience, being forbearing with
3 one another in love, being eager to
maintain in the uniting bond of peace
the unity which the Holy Spirit
4 gives [to the church]. There is one
Body and one Spirit, just as there is
one hope belonging to your calling
5 [or, in which you received your call] :
6 one Lord, one faith, one baptism, one
God and Father of all, who rules over
7 all, pervades all and is in all. But
each one of us received the grace
[he has received] according to the
measure in which Christ gave it.
8 And so it says,
When he ascended on high he led
captive a captive train,
He gave gifts to men, [Ps. 68.18].
9 What other implication has the
expression "he ascended" than that
he also descended to the earth below ?
10 He that descended is the same as he
that ascended, far above all the heavens,
11 that he might fill the universe. And
[as for the gifts that he gave when he
descended], he appointed some as
apostles, some as prophets, some as
evangelists, some as pastors and
12 teachers, to fit God's people for the

4. 8. Ps. 68. 18 has 'received gifts.'

4 function of service, for the building
 13 up of The Body of Christ, till we all
 reach the same faith in, and the same
 thorough knowledge of, the Son of
 God, [reach] adult manhood, the [full]
 measure of adult age, seen in Christ's
 14 fulness [of God] ; to save us from
 continuing to be babes, drifted on the
 billows by every passing breeze of
 teaching framed in human duplicity,
 in craftiness intended to further Error's
 15 crooked way ; but, holding to the
 truth in love, let us grow up fully
 16 into him, Christ our head. From him
 [as the source of its life,] the whole
 body, which is being welded together
 and compacted by every ligament of
 the system through the due functioning
 of each individual part, carries on the
 body's growth in such a way as to
 build up itself in love.

2. CHRISTIAN LIFE IN
 GENERAL, IN OPPOSITION
 TO PAGAN (4.17-5.
 20).

*Live no longer as
 the pagans (4.17-19).*

They have, futile views,
 a darkened mind, are
 estranged from the life of
 God because of ignorance
 due to hardening of the
 heart (17-19).

*Live as Christians,
 renewed in nature
 (4.20-24).*

You, however, have
 been instructed in the

17 I bid you, then, and solemnly
 charge you in the Lord, no longer to
 live your life as the gentiles are still
 (καί) living. Their way of thinking
 18 is profitless and their understanding is
 darkened : they are estranged from
 the life of God because of the ignorance
 which the hardening of their heart
 19 has produced in them. Such men,
 having become insensible to shame,
 have given themselves up to insolent
 wantonness, eager to make impurity

truth as it is in Jesus, to put off the old nature or personality which perishes through the impulses of Error. Be renewed in the spirit of your mind, and put on the new nature.

Avoid falsehood (25), anger (26-7), dishonesty (28), foul speech (29), grieving the Holy Spirit (30), unkindness in spirit and speech (31), but in forgiveness and love show yourselves God's children (4.31-5.2). Avoid pagan impurity in act and speech (5.3-6), and avoid intimacy with pagans (5.7), for as children of light it is your function to expose the fruitless works of darkness by the Light of the World shining through you (5.8-14).

Be true, for lying is a breach of fellowship (25). Do not cherish anger and so give the Devil his chance (26-7). Let the erstwhile thief turn to honest work, that he may be able to help others

4 20 of every kind their trade. But you
21 did not so learn Christ, if you really
heard him, and in him received instruc-
22 tion in the truth as it is in Jesus, to
put off—I am referring to your former
way of living—the old nature which
perishes through the impulses of Error
[or, through the desire for pleasure],
23 and to be continuously renewed in
24 the spirit of your mind, and so to put on
the new humanity, which has been
created in the righteousness and god-
liness that springs from the truth, to
resemble God.

25 And so put away falsehood, and
speak the truth each with his neighbour
[Zech. 8.16], for we are members of
26 one another. Be angry without sin-
ning [Ps. 4.4.R.V.^m], never let the sun set
27 on your wrath, and never give an open-
28 ing to the devil. Let the thief steal no
more, but instead let him set his
hands to some honest work to have
something to give to the needy.
29 Let no bad word pass your lips, but
only what is good for meeting a need,
that it may confer [God's] grace on
30 those who hear. And never grieve
the Holy Spirit of God for by him you
have been sealed for the day of redemp-
31 tion. Let all bitterness, passion,
anger, ringing insults and abuse vanish
from your midst, and all malice ;

(28). Aim at doing good by your words, and so suppress words that are evil (29). Do not grieve God's Holy Spirit : he authenticates you as God's in the day when you are made God's completely (30). Have done with all unkindness in spirit and speech, and show the tender forgiveness to one another that you have experienced from God in Christ (31-32). As God's beloved children imitate your Father's love, shown in Christ's sacrifice for you (5.1-2). As out of harmony with the character of God's people, avoid even mentioning immorality, impurity, greed, indecency, silly talk, buffoonery : on the contrary, be ever giving thanks (3-4). You know that no such sinner, that is, no idolator, has any part in God's and Christ's kingdom (5). Listen to no specious words to the contrary : it is for such sins that God's wrath comes upon the disobedient (6). Avoid their company (7). Once you, too, were darkness, but now as Christians you are Light. Live as children of the light (8), and bring forth its fruit in all forms of goodness, righteousness and truth (9), testing by Christ, the Light of the World, shining through you, what God's will is, and exposing the fruitless works of darkness (10-14).

4 32 but show yourselves kind to one another, tender-hearted, forgiving one another, just as God has in Christ forgiven you.

5 1 Show yourselves, then to be imitators of God, as his beloved
2 children, and live your life in love, just as Christ loved you and gave himself up for you [or, us], a fragrant [Ezek. 20.41] offering and sacrifice
3 [Ps. 40.6] to God. But let not immorality and impurity of any kind, or greed be even mentioned among you—for this is not in character with God's
4 people—and indecency and silly talk and buffoonery, which are out of keeping ; but on the contrary, thanks-
5 giving. For you know by your own observation that no immoral or impure or grasping man—that is, no idolator—has any inheritance in Christ's and
6 God's kingdom. Let no one deceive you with empty words : it is because of these things that the wrath of God comes upon the sons of disobedience.
7 So never join in their company ;
8 for there was a time when you were darkness, but now, in the Lord [i.e. as Christians] you are light. Live
9 your life as children of the light—for the fruit of the light is goodness, righteousness and truth in all their
10 forms—testing [by your new nature

5 as light] what is well pleasing to the
 11 Lord, and never have anything to do
 with the fruitless works of darkness,
 but, on the contrary, expose them ;
 12 though it is shameful even to speak
 13 of the things they do in secret. But
 it is by the light that all things, when
 they are exposed are made manifest,
 [and so you cannot help exposing
 them by your very existence] for light
 is the only thing that does make
 manifest. [or, . . . are made manifest.
 (And this light is Christ, for Christ)
 is all the manifested light there is].

14 And so it says,

Awake, O sleeper, [Ps. 44.23].

And arise from the dead,

[Is. 26.19]

And Christ shall shine upon thee

[Is. 60.1].

*General conclusion of
 the section (5.15-20).*

Because, then, you are
 now light in the Lord, with
 the duty of exposing by your
 very nature the heathen
 darkness that surrounds us,
 take care how you live,
 show your sense and under-
 stand God's will (15), (17),
 seize every opportunity
 these evil days afford (16),
 avoid drunkenness, but,
 filled with the Spirit (18),
 give utterance to your
 thankfulness to God in
 all things, in the name
 of Jesus Christ (19-20).

15 Give careful heed, then, as to the
 way you live, not like witless men but
 16 wise, seizing every opportunity, because
 17 these are evil days. And because
 these evil days restrict your opportunity,
 never show yourselves wanting in
 sense, but understand what is the will
 18 of the Lord. Never get drunk with
 wine [Prov. 23.31, LXX]—its immoder-
 ate use is profligacy—but be filled
 19 with the Spirit, speaking to one another
 in psalms and hymns and spiritual
 songs, singing and making melody in

3. CHRISTIAN LIFE IN THE FAMILY (5.21-6.9).

Husbands and wives and Christ and the Church (5.21-33).

Our reverence for Christ should lead us to submit to one another as to him. It should lead wives to submit to their husbands (for Christ is head of the church but he is saviour too, as the husband is not): and it should lead married men to be as devoted to the real good of their wives as was Christ to the good of the church, who gave himself to death to redeem the church, and set her before him perfect and glorious at last. Men should thus love their wives as Christ loves the church, i.e. as their own selves, for the church is the body of Christ, of which we are severally members. This agrees with Gen. 2. 24, which is a symbol of the relationship of Christ and the church. At any rate, learn the practical duty of love.

5 20 your heart to the Lord, always giving thanks for all things to God the Father in the name of our Lord Jesus Christ.

21 Submit to one another in reverence for Christ. Wives submit to your husbands as to the Lord, for the husband is head of the wife as Christ is head of the church, though he is also the saviour of the body.

24 But as the church submits to Christ, so also should wives submit to their husbands in everything. Husbands love your wives, just as Christ loved the church, and gave himself up for her, to make her holy by purifying her by the bath of baptism while she makes her profession of faith, and to present the church to himself all glorious, without spot or wrinkle or any other imperfection, but holy and unblemished.

28 So ought husbands to love their wives—as their own bodies. He that loves his wife loves himself, [and that is but natural] for no one ever hated his own flesh, but [everyone] nourishes it and cherishes it, just as Christ nourishes and cherishes the church, for we are members of his body. “Therefore a man shall leave his father and mother and shall cleave to his wife, and the two shall be one flesh” (Gen. 2.24). This open secret has profound significance, but I mean

5 that this is so in its application to
33 Christ and the church. However, let
each one of you love his wife as him-
self, and let the wife reverence her
husband.

Fathers and children
(6.1-4).

Let children fulfil the first
commandment with a promise
attached (1-3), Let
fathers refrain from vexing
their children, but let
them give them Christian
training (4).

6 1 Children obey your parents as
part of your obedience to the Lord,
2 for this is your duty. "Honour thy
father and thy mother"—the first
commandment with a promise attached
3 to it—"that it may be well with thee,
and that thou mayest live long in the
land" (Ex. 20.12, Deut. 5.16).

4 You fathers, too, do not vex your
children, but bring them up with
Christian training and counsel.

Masters and slaves
(6.5-9).

Let slaves obey their
masters as obeying Christ,
doing God's will in this
matter from the heart
and not merely obeying
when the master's eye is
on them. Such service
will meet its due reward
from the Lord (5-8).

Let masters refrain from
threatening their slaves,
remembering that they and
their slaves have the same
Lord in heaven, who will
treat them and their slaves
with impartiality (9).

5 Slaves, obey your earthly masters
with respect, and an anxious desire
to give satisfaction, with unmixed
motives [or, with an upright heart]
6 as obeying Christ. Do not obey them
merely when their eye is on you, as
those whose aim is merely to please
men ; but, as slaves of Christ, do the
7 will of God from the heart. Render
your slave's service with right good will
as though to the Lord, and not to
8 men, for you know that each one will
be requited by the Lord for all the
good that he has done, whether he
9 is a slave or a free man. You masters,
too, act in the same way to them,
abstain from threatening them, for

6 you know that your Lord and theirs is [the Lord] in heaven, and there is no favouritism with him.

4. CHRISTIAN LIFE A WARFARE WITH SUPER-HUMAN FOES. (6.10-20).

(a) *As our foes are the hierarchy of evil under the devil* (10-12),

In conclusion, be strong with God's strength (10), and put on God's armour (11); for our conflict is not with merely human adversaries, but with the hierarchy of evil, with the devil at its head (12).

(b) *take God's armour* (13-17).

Take God's armour for the fray, make every preparation, and so withstand your foes (13). The armour comprises the belt of truth (Is.11.5), the breastplate of righteousness (Is.59.17) (14), the preparedness the gospel gives (Is. 40.3,9, Ps. 10.17) (15), the shield of faith (16), the helmet of salvation (Is. 59.17), and the Spirit as sword (i.e. the Word of God) (17).

(c) *and pray unweariedly, especially for me* (18-20).

Pray unweariedly on every opportunity for God's people (18), and for me, that I may be enabled to expound the gospel's open secret (19), which I represent as an ambassador in chains (20).

10 In conclusion. Be strong in the Lord and in the might bestowed by

11 his strength. Put on God's armour that you may be able to stand against

12 the devil's stratagems; for ours is a struggle, not with merely human adversaries, but with [angelic] Rulers, with [heavenly] Authorities, with the elemental spirits that rule this dark world, with Evil's spiritual forces in

13 the heavenly regions. Take, then, God's armour, that you may be able to withstand your foes in the day when the fray is fiercest; make every preparation and withstand them.

14 Withstand them, but first fasten the belt of truth about your loins [Is. 11.5] and put on the breast plate of righteousness [Is. 59.17] having your feet

15 shod with the preparedness the gospel

16 of peace gives [Is. 40.3]. Above all, take up the shield of faith, with which you can quench all the flaming darts

17 of the Evil One; and receive [from the hands of God] the helmet of salvation [Is. 59.17], and for sword, the Spirit [Is. 49.2, 11.4]—that is, the

18 word of God [Is. 51.16]. Pray in the Spirit with unceasing prayer and intreaty whenever you have the oppor-

6 tunity ; and be on the watch for opportunities [and use them], with incessant intreaty for all God's people
19 and for me, that, when I am to speak, utterance may be given to me [or, that I may be given a message and divine enablement to utter it] fully
20 to declare the gospel's open secret, the interests of which I represent as an ambassador in chains, that so I may speak boldly as I ought.

IV. Conclusion and Benediction (6.21-24).

21 Tychicus, our beloved brother and faithful helper in the Lord's service, will tell you everything ; so that you too, may know my position, and how I
22 fare. The reason I am sending him to you is that you may know all about me, and that he may encourage you.
23 Peace be to the brothers and love with faith from God the Father and
24 the Lord Jesus Christ. Grace be with all those whose love for our Lord Jesus Christ is sincere and lasting.

THE EPISTLE TO THE PHILIPPIANS.

1. Salutation (1.1-2).

1 Paul and Timothy, servants of
Christ Jesus to all those who in Christ
Jesus are God's people at Philippi, with
the overseers and servants [of the
2 church]. Grace to you and peace
from God our Father and the Lord
Jesus Christ.

2. Thanksgiving and prayer for the Philippians (1.3-11).

I joyfully thank God
whenever I pray for you,
because of the contribution
to the gospel you have
always made (3-5), sure
that God will complete
the good work he has
begun in you (6), for you
share with me God's
commission, both when I
am defending and estab-
lishing the gospel and
when I am in prison (7).
I long for you and love
you with Christ's own
love (8), and pray that
your love and discern-
ment may ever increase
(9), so that in the day of
Christ you may stand
transparent, blameless and
laden with fruit, to God's
praise and glory (10-11).

3 I give thanks to my God for all your
4 remembrance [of me], in every prayer
of mine for you all, always praying
5 with joy inspired by the contribution
you have [always] made to the gospel
6 from the first day till now. Of this
I am confident, that he who has
initiated a good work in you will
continue to carry it to completion
7 until the day of Christ Jesus. And
(καθώς) it is only right for me to
think in this way about you all,
because I regard you all as sharing
the divine commission with me both
when I am in prison and when I
am engaged in defending and estab-
lishing the gospel. For God is my
8 witness how I yearn for you all
with the love of Christ Jesus
9 [himself]. And what I am praying

1. 6. *initiated . . . completion* : sacrificial terms.
work : Philippian co-operation with and affection for the apostle.

1 for is that your love may grow ever
more abundant in full knowledge and
10 universal discernment, to enable you
to choose what is best. May you be
transparent and blameless for the day
11 of Christ, laden with the fruits of
righteousness that come through Jesus
Christ—to the glory and praise of God.

3. **The Apostle's fortunes and prospects (1.12-26).**
MY IMPRISONMENT [AT
CORINTH, ACTS 18.12]
HAS ADVANCED THE
GOSPEL BY GIVING TO
MANY THE BOLDNESS
NECESSARY TO PREACH
CHRIST (12-14).

Contrary to expectation my imprisonment has tended to advance the gospel by making it clear in the Residency and everywhere else, that it is not for any crime but for Christ's sake that I have been imprisoned (12-13). This has given increased boldness in preaching Christ to many (14).

THIS INCREASED VOLUME
OF PREACHING MAKES ME
REJOICE BECAUSE—

(a) *whatever the motive
Christ is proclaimed
(15-18).*

Some preach Christ to help in my work of defending the gospel, and others in antagonism to me (15-17). But whatever the motive of the preachers, I rejoice that

12 I would have you know, brothers,
that, contrary to expectation, what I
have been through has resulted in
13 advancing the gospel, so that through-
out the Residency, and to everyone
else, it is clear that it is for Christ's
sake that I have been imprisoned ;
14 and most of the brothers, in the Lord
relying on my imprisonment [or, having
gained confidence in the Lord through
my imprisonment], are even more
daring than before in fearlessly speaking
15 God's word. Some are preaching
Christ prompted by envy [of] and
antagonism [to me], others by their
16 good will. The latter do it out of
love to me, as they know that my
17 task is to defend the gospel: the
former proclaim Christ out of party
spirit, with wrong motives, imagining
that thus they will make my [recent]
18 imprisonment a trouble to me. What

11. *fruits* : singular (collective) in Greek.

17. *Make my imprisonment a trouble to me* ; i.e. sought to discredit Paul through the incidents of Acts 16.23 f. and especially 18.12f. Lit. trouble . . . by means of my bonds.

Christ is being made known (18).

(b) *It furthers my salvation* (19).

On the Day of Christ, too, I shall have cause to rejoice, for I shall then see that my salvation has been furthered by your prayers and the supply of the Spirit they have brought me, inspired, as those prayers are, by the increased volume of preaching (19).

(c) *It is in line with my habitual striving to magnify Christ* (20)

These good results of my imprisonment are in line with my earnest desire never to be reduced to impotence, but now, as always, by bold speech to magnify Christ ; whether this means life or death to me (20).

I WOULD PREFER DEATH,
FOR IT MEANS BEING
WITH CHRIST, BUT I AM
CONVINCED I SHALL BE
SPARED TO ADVANCE
YOUR JOY AND FAITH
(21-26).

I hardly know which I prefer, for life means Christ and death being with Christ. But as life will mean that my work will bear fruit, and as for you it is necessary for me to continue to live, I know I shall remain to advance your joy and faith (21-25), and so give you additional reason in Christ Jesus for being proud of me (26).

then follows ? Only that in one way or another, with some other object or with sincerity, Christ is proclaimed, and in that I rejoice. Yes, and I shall rejoice [on the day of Christ],
19 for I know that this state of things, [that Christ is being extensively preached], will issue [in contributing] to my salvation [Job. 13.16] through your prayer [for me] and the [answering] abundant supply of the Spirit
20 of Jesus Christ [to me]. This is in line with my earnest desire and hope that I shall never be reduced to impotence, but as Christ always has been magnified in my person, so now I shall always have perfect boldness of speech to magnify him, whether this
21 means life or death to me. [It matters little which it be], for to me living means Christ and death means gain.
22 But if to continue to live this earthly life means that my work will bear me fruit, then I do not know which to
23 choose. I am subject to pressure from two sides. I want to depart and be with Christ, for that is far
24 better ; but for your sakes it is necessary for me to continue to live this
25 earthly life. And as I am convinced of this, I know that I shall remain [here on earth], and remain with you all to further the progress and joy

4. Practical Exhortation (1.27-2.18).

- (1) BE WORTHY OF YOUR
HEAVENLY CITIZENSHIP,
MY COMRADES IN ARMS
AND SUFFERING
(1.27-30).

Whatever happens to me, be worthy citizens of the heavenly kingdom. Close your ranks, lay aside your differences and dismay the enemy by your courage, and share with me the privilege of suffering for Christ (1.27-30).

- (2) IN SELF FORGETTING
LOVE MAINTAIN THE
HARMONY OF THE
BROTHERHOOD (2.1-4).

As your comrade in arms I appeal to the persuasive pressure that love exerts on those who are in Christ and share the Holy Spirit, and also to your tender regard for me, and urge you (1) to live in harmony (2) avoiding selfish aims and personal

1 26 of your faith. Thus, owing to my returning to you, you will have additional reason in Christ Jesus for boasting 27 about me. Only [whatever happens], live as citizens [of the heavenly kingdom] worthily of the gospel of Christ, so that whether I come and see you or hear news of you in my absence, [I may know] that you are standing firm in one Spirit, fighting side by side with one mind for the gospel 28 faith, never daunted by your adversaries. Your fearlessness is to them a sign of their coming ruin, but of your salvation, and this sign is from God : 29 for there has been granted to you the privilege of suffering for Christ—not only believing on him but suffering 30 for him—engaged as you are in the same [kind of] conflict in which you once saw me engaged, and now *hear* that I am engaged.

2 1 [Since], then, [you and I are equally engaged in the same holy war, I urge you], if being in Christ can bring any pressure, if love possesses any persuasiveness, if ever we have shared the Holy Spirit together, if you have any tender feelings [for me] and show [me] any compassion, [I urge you, I say], 2 to fill full my [cup of] joy by being

27. *citizens* : cp. 3.20.

2. 1. *shared the H. S.* : had spiritual fellowship (Bultmann T.d. N.T.I. 203).

vanity, but humbly regarding others as better than yourselves (3) and seeking their interests (4).

(3) **THUS IMITATE CHRIST JESUS (2.5-11)**

who relinquished his high privilege of equality with God (6), and entered our world in human form (7), lived a truly human life with obedience to God so profound that he did not refuse the death of the cross (8). In return, God raised him to the majesty of supreme lordship over heaven, earth and the underworld, the thankful recognition of which majesty redounds to God the Father's glory (9-11).

2 of the same mind, having the same
[mutual] love, living in harmony, having
one mind, [cp. Rom. 12.16, 2 Cor.
3 13.11]. Never [do] anything from self-
fish aims or personal vanity, but
humbly regard one another as better
4 than yourselves. Consider not each
your own interests, but the others'
5 interests too. Maintain the same atti-
tude yourselves as was manifested in
6 Christ Jesus. Though his was God's
nature, he did not regard equality with
God as something to be tightly retained,
but [or, As his was God's nature,
he did not regard claiming equality
7 with God as an act of spoliation, yet]
he emptied himself by assuming a
servant's nature, and entering our
world in human form. [On earth]
disclosed as human by the whole tenor
8 of his life, he humbled himself [still
further] in showing himself obedient
[to God] with an obedience that did
not refuse death; and that death
9 the death of the cross. So, [since
in God's economy humility leads to
exaltation,] God on his part [*καί*]
highly exalted him, and conferred on
him a majesty above every other;
10 that, before the majesty of Jesus every
one in heaven, and on earth, and in

5. Dodd translates this verse, Have the same thoughts in relation to one another as you have in your communion with Christ Jesus. (Mind of Paul 145a).

6. Or, did not regard his status of equality with God as entitling him to repacity, c.p. J.M. Furness in E.T. 59^{93f}.

2 the underworld should bow the knee ;
 11 and every tongue should with thanks-
 giving proclaim, that Jesus Christ is
 Lord, to God the Father's glory.

(4) INSPIRED BY CHRIST'S
 OBEDIENCE LIVE BLAME-
 LESS LIVES AS GOD'S
 CHILDREN, THIS DARK
 WORLD'S LUMINARIES,
 AND A SATISFACTION
 TO ME WHETHER I
 LIVE OR DIE (12-18).

Let Christ's example of
 obedience to God inspire
 you to even fuller obed-
 ience to him during my
 absence. Right will and
 achievement are God's
 work in you, in pur-
 suance of his gracious
 purpose. Work this out,
 with a reverent sense of
 responsibility, into your
 salvation (12-14) ; and so,
 avoiding friction, live
 blameless lives as God's
 children amid a perverse
 community, and be this
 dark world's luminaries,
 offering the life-bearing
 message of the gospel.
 Then I can boast, in the
 Day of Christ, that my
 race and training have
 not been fruitless (15-16).
 And if death crowns my
 race, and my blood, like
 a libation, graces the
 sacrifice you make in
 offering up your faith to
 God, that is a matter for
 our mutual congratulation,
 not regret (17-18).

12 So, then, [inspired by Christ's
 obedience,] my dear friends, just as
 you always have been obedient [to
 God], not only when I was present,
 as though my presence constrained
 you [ὥς], but much more so now that
 I am absent, work out your own
 salvation with a reverent sense of
 13 of responsibility. [And this you should
 do] because it is God, in fulfilment of
 his gracious purpose, who produces in
 you both the will and the achievement.
 14 Do all [you do] without grumbling or
 15 bickering ; and so show yourselves
 blameless and transparent, unblemished
 children of God in the midst of a
 warped and perverse population [Deut.
 32.5] among whom you shine as
 16 stars in a [dark] world, offering [or,
 holding fast to] the life-bearing message
 [of the gospel], and so provide me
 with the boast, ready for the Day of
 Christ, that I have neither run nor
 trained [lit. toiled] for nothing [Is.
 17 49.4]. But if [as crowning the training
 and the race,] my blood is even to be
 poured out as a libation to grace the

11. with thanksgiving proclaim : so Lightfoot (Phil. 115 n.),

17. my blood is : Lit. I am.

5. Paul's intended Messengers and Movements (2.19-30).

I hope to send Timothy to you as soon as I see how things will go with me, and myself soon to follow (19-24). I am sending back Epaphroditus your messenger to me as the bearer of this letter. He has been distressed because of your anxiety occasioned by his severe illness contracted in the work. Honour such men (25-30).

- 2** sacrifice you make in offering up your faith [to God], I [myself] rejoice and
 18 congratulate you all ; and you too, must rejoice and congratulate me.
 19 But I hope in the Lord Jesus soon to send Timothy to you that I may be cheered by getting to know [all] about
 20 you. I have no one with a soul like
 21 his who would genuinely make your affairs his care ; for they all consult their own interests instead of Christ
 22 Jesus'. You know the testing which he has undergone, how as a son serves a father he has served with me to
 23 further the gospel. And so I hope to send him as soon as ever I see how I
 24 stand ; but I trust, in the Lord,
 25 soon to come myself. But I consider it necessary to send to you Epaphroditus, who is my brother and colleague and comrade in arms, and is your messenger sent to supply my needs ;
 26 for he has been longing for you all, and distressed because you had heard
 27 that he was ill. Ill he was and nearly died, but God had mercy on him, and not on him only but on me too, that I might not have sorrow upon sorrow.
 28 And so I am sending him to you with all despatch, that when you see him you may rejoice again, and [so] my

25. *consider* : epistolary aorist.

28. *am sending* : epistolary aorist.

2 29 own sorrow may be less. [Since],
then, [I am sending him to give you
joy,] welcome him in the Lord with
30 the utmost gladness, and hold men
like him in [all] honour ; for, for
the sake of the work, he staked his
life and nearly died to make good
what your service of me needed to
complete it.

Beginning of the Conclusion (3.1) of the letter. After writing 3.1 the apostle breaks off, but after an interval resumes at 3.2 with
6. **A Warning against Judaism** (3.2-4.1).

Watch the activities of the Jews and/or extreme Jewish Christians (cp.Mt. 23.15) who are but gentiles (dogs) in relation to us the true Israel of God. We make no boast in unspiritual privileges, but in Christ alone, though my unspiritual privileges and attainments are as great as those of any (2-6). The surpassing worth of knowledge of Christ has caused me to regard all these things as loss. For his sake I have lost everything, and regard everything as the sweepings of the streets (7-8). I want to gain Christ and be found by death in him, without any legal right-

3 1 Well then, my brothers, rejoice in the Lord. To write to you the same [warnings against dissensions as before] is no trouble to me, and it is a safeguard for you.

2 Look to "the dogs", look to the bad men who do [good] works, look
3 to the mutilators [Lev. 21.5]. [They are not what they claim to be] for we are The [true] Circumcision, whose worship is [inspired and directed] by the Spirit of God, and who make Christ Jesus our boast, and who place no reliance on unspiritual things :
4 though I, [if any have,] have reason for reliance on unspiritual things as well [as on Christ]. If any one else presumes to rely on unspiritual things, I have
5 more reason to do so. I was circumcised when eight days old, am a

30. *work* : Omitting " of Christ " with C. and Lft. Some MSS have " of the Lord ".
3. 2. *dogs* : Jews who refused to be of the New Israel, and so were in the relation of gentiles to it. The gentiles were often spoken of as dogs by the Jews (Mk. 7.27).

eousness, but having that righteousness which God gives (9) in answer to faith in Christ, the object of which is to know Christ in the sense of knowing the power of his resurrection, of sharing his sufferings and of so reproducing his death in my life, that I shall share his resurrection from the dead (10-11).

3 member of the race of Israel [and so no Gentile proselyte], and of the tribe of Benjamin [with its royalty and distinguished service] ; a Hebrew born of Hebrew parents [who had retained the sacred language and customs] ; in my relation to the law a Pharisee ; 6 in zeal a persecutor of the church ; in the Law's righteousness I attained to blamelessness [or, proved myself 7 blameless]. But for Christ's sake all my gains I have counted loss, and for 8 the sake of the surpassing worth of the knowledge of Christ Jesus my Lord, I do count them all loss. For his sake I have lost everything, and count everything as the sweepings of the streets that I may gain Christ, 9 and he found [by death] in him, without any righteousness of my own derived from [keeping] the Law, but having the righteousness which comes through faith in Christ, the righteousness which comes from God in answer to that 10 [lit. "the "] faith, and of which the object is to know him,—I mean [to know] the power exerted by his resurrection, and [to know] what it is to share his sufferings, with my life 11 assimilated to his death, in the hope that I may attain to the resurrection 12 from the dead. [I do] not [mean] that I have already achieved [my purpose]

I have not yet reached the goal of perfection for which I was seized by Christ ; but, with ne'er a look behind, I am strain-

ing forward to gain the prize (= the goal = the knowledge of Christ completed in the next life, cp. v. 11) belonging to the heavenly summons in Christ Jesus (12-14).

Let all of us who have been initiated into Christ's mysteries, have this humble outlook, which repudiates all reliance on unspiritual privileges, and God will correct our outlook if and where correction is needed (15) : but continue in the way that has led to your present attainment, and imitate me and those who imitate me, not those (Jews) who are at feud with the cross of Christ and who by their dietary regulations deify the belly, and by circumcision make their shame their boast. Their end is perdition, and their outlook is worldly (16-19).

3 or attained perfection. I am pressing forward to see if I can seize [it]—it was to bring me to achieve this aim that I was seized by Christ Jesus.

13 I do not, brothers, think that I have seized it yet, but [I am concentrating my attention on] one thing. Forgetting what has passed and straining

14 forward to the goal, I am pressing on for the prize belonging to God's heavenly summons [cp. Heb. 3.1] in

15 Christ Jesus. Let all of us, then, who are mature [or, who have been initiated into Christ's mysteries], have this [humble (cp. vv 3-4) single-minded] outlook, and if your outlook differs at all from this, God will give you insight into this point as well as into

16 the rest. In any case we must live our life in the same way as has led

17 to our present attainment. Join in constant imitation of me, brothers, and keep before you those whose life is

18 modelled on the example you have in us. For there are many of whom I have often told you, and now tell you with tears, who are living as

19 enemies of the cross of Christ. Their end is perdition, their god is the belly, they make their shame their

19. *shame* : Bengel takes ἀλοχύνη as = pudenda, with reference to the "mutilation" v. 2. It has this meaning in late authors (See L and S), and in Ezek. 16.36, 23.29 it translates 'ervah.'

Our life, and it is a communal life, has its origin in heaven, and it is from heaven that our Saviour will come to transfigure this poor mortal frame of ours by that power of his which makes him Lord of the Universe (20-21). So, brothers, stand fast in the Christian way I have sketched (4.1).

7. Concluding Counsels (4.2-9).

Let Euodia and Syntyche agree, and let Synzygos help them. He and Clement and the rest of my fellow helpers have their names in the Book of Life (2-3). Rejoice (4), be sweetly reasonable for the Lord is near (5); avoid anxiety, but pray and give thanks instead (6), and God's peace shall stand sentinel over your hearts and the thoughts that issue from them (7).

Finally, weigh all that makes any claim to excellence (8); practise what I taught and what I did, and the God of peace will be with you (9).

3 boast, they have a worldly outlook.

20 But our communal life has its origin in heaven [or, our country is in heaven], and it is from heaven that we are waiting for the Lord Jesus Christ as

21 Saviour [to come] to change our poor [or, afflicted] body to share the nature of his glorious body by the exercise of his power to bring the universe and all under his control.

4 1 And so, my brothers, whom I love and long for, my joy and my crown, stand fast in the Lord, my well beloved, in the way I have described.

2 Euodia, I urge, and Syntyche I urge to be in agreement with one another, [as they must needs be,]

3 in the Lord. And I ask you, too, Synzygos, so true to your name [Synzygos = yokefellow], to be their helper, for they strove by my side in [furthering] the Good News. So did Clement, too, and the rest of my fellow workers. Their names are in

4 the Book of Life [Ps.69.28]. Rejoice in the Lord always: [I have said it before (3.1):] I will say it again—

5 Rejoice. Let your sweet reasonableness be known to all men, [for] the Lord is near. Never be anxious about

21. *our poor body*: *tanetlwas* translates affliction, poverty in the LXX. The phrase seems modelled on the Hebrew, in which the suffix, (our, his) would modify the whole expression. *body* = person (Bultmann Th. d. N.T.I.189).

4 6 anything, but in everything ever make
your requests known to God by
appropriate prayer and petition, with
7 more general thanksgiving. And God's
peace, which excels [any that] any wit
[of man can devise], shall, in Christ
Jesus, guard your hearts and your
thoughts [that issue from them].

8 Finally, brothers, all that is true
all that is noble, all that is righteous,
all that is stainless, all that is attractive,
all that is delicate in speech, if there
is any[thing in] virtue, if there is any-
[thing in] [the] praise [accorded to it],
9 weigh these things. Also the things
you learnt and accepted [from me],
and the things you heard and saw
in me, these things practise, and the
God of peace will be with you.

8. Paul thanks the Philippians for their financial help (4.10-20).

Though I have learnt how to be independent of my present straitened circumstances, having in Christ strength for anything, your noble gift, delayed for lack of opportunity, filled me with joy in the Lord (10-14). You were but repeating former kindnesses shown to me by no other church (15-16). Your gift far overpays my

10 Your recent revival of thought for me makes me greatly rejoice in the Lord. You were, indeed, thinking of my wants [previously], but you were without any opportunity [of helping
11 me]. Not that what I am saying is
12 dictated by want. I have learnt how to be independent of [lit. in] the circumstances in which I am placed. I know how to live on meagre fare ; I know, too, how to use more than

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4. 6. "*appropriate*" translates the article before "prayer" and "petition".
"*more general*" translates the absence of the article from "thanksgiving".
10. *makes* : epistolary aorist ; or, "has made".
12. Meagre fare : "humble the soul" = "fast" in Lev. 23.27, 29 and Is. 58.5 etc.

account with you in mutual service, but what I am after is not the gift, but the divine interest on it that accrues to your credit: it is a sacrifice in which God delights, and God will supply every need of yours in Christ Jesus (17-20).

4 enough. I have been initiated into each and every condition of life—of being well fed and of going hungry, of having more than enough and of
13 going short, too. In him who fills me with power I have strength for
14 anything. But you were kind enough
15 to share my distress. [That I know,] but you as well as I, people of Philippi, know that at the time when the gospel first came to you, when I left Macedonia, you were the only church that went into partnership with me by opening with me an account for giving
16 and receiving. For even [when I was] in Thessalonica you sent, more than
17 once, to [supply] my need. Not that I am after a gift; I am after the interest that accrues to your account.
18 I am paid up and overpaid. I am fully supplied after receiving from Epaphroditus your gifts, a “fragrant odour” [cp. Ezek. 20.41. Ex. 29.18], “an accepted sacrifice” [cp. Is. 56.7],
19 well pleasing to God. And my God, on the scale of his wealth, will fully supply in Christ Jesus your every
20 need in [heaven’s] glory. To our God and Father be glory for ever and ever. Amen.

14. *kind enough etc.*: cp. Acts 10.33 in *Beginnings of Christianity* iv, 118 and Moulton and Milligan 319.b.

9. **Closing** (21-22). **Salutation** 4 21 Salute each of God's people who
are in Christ Jesus. The brothers
22 with me salute you. All God's people
salute you, especially the civil servants.
- Doxology** (23). 23 The grace of the Lord Jesus Christ
be with your spirit.

THE EPISTLE TO THE COLOSSIANS.

1. **Salutation** (1.1-2).

Paul and Timothy wish that God's grace and peace may be with God's faithful people at Colossae.

2. **Introduction** (1.3-14).

PAUL'S CONSTANT PRAYER FOR THE COLOSSIANS INCLUDES—

(1) THANKSGIVING FOR THEIR FAITH AND LOVE ARISING FROM THE HOPE THEY EMBRACED WHEN THEY WERE EVANGELISED BY EPAPHRAS (1.3-8).

In all our prayers for you we thank God for your faith and love, due to your hope of a glorious future in heaven. Before any false teaching reached you, you heard of this hope when the gospel message came to you, a message which bears fruit not only among you, but in all the world. Epaphras taught you this hope, and told us of your love in the Spirit, (1.3-8).

1 Paul, an apostle of Christ Jesus
by the will of God, and brother
2 Timothy, to God's people at Colossae,
faithful brothers in Christ. Grace to
you and peace from God our Father.
3 We always give thanks to God
the Father of Our Lord Jesus Christ
4 when we pray for you, because we
have heard of your faith in Christ
Jesus and the love which you have
5 toward all God's people, a faith and
love which are due to your hope for
what is laid up for you in heaven.
This hope you heard of, before [any
false teaching reached you], in the
Message of The Truth, the Good
6 News that has come to you and
remains with you, as it is, indeed,
in all the world, bearing fruit and
spreading, as it does among you,
from the day you [first] listened to
the grace of God, and came to know
7 it as it really is. That hope you
learnt from Epaphras, our beloved
fellow servant, who is a faithful
servant of Christ and my representative.
8 And it was he, too, who informed us
of your love in the Spirit.

1. 7. *and my representative* : So P⁴⁶ other MSS. and Hort.

(2) PETITION THAT THEY MAY HAVE FULL SPIRITUAL KNOWLEDGE RESULTING IN A WORTHY, FRUITFUL, BRAVE, CHRISTIAN LIFE, AND IN THANKFULNESS TO GOD FOR THEIR EMANCIPATION IN CHRIST (1.9-14).

And so we never cease praying that God will fill you with knowledge of his will, manifested in a full grasp of spiritual principles and power to apply them,

- (a) that you may—
live worthily of the Lord and please him perfectly (9-10),
- (b) show fruitfulness and increasing knowledge of God (10),
- (c) receive strength joyfully to bear all things with fortitude and patience (11),
- (d) thank God for your new position under the sovereignty of his beloved Son (12-14).

3. **Preparation for the main theme** (1.15-2.5).

(1) TRUE SPIRITUAL KNOWLEDGE IS KNOWLEDGE OF CHRIST, (NOT THE SOPHY) (1.15-23).

The Son's pre-eminence (15-18) is *natural* in one

- (a) *indwelt by the full content of the divine nature* (19),
- (b) *who through the cross has reconciled the world (including you gentiles) to himself* (20-21).

9 And so, from the day we heard [of your love,] we, on our part, have never ceased praying for you, and asking [God] to fill you with knowledge of his will, [manifested] in a full grasp of spiritual principles and in power
10 to apply them in every case ; that so you may live a life worthy of the Lord [you serve] and please him perfectly, bearing fruit [seen] in every kind of good work, and in increasing
11 in knowledge of God. May his glorious might strengthen you with full power joyfully to bear all things
12 with fortitude and patience, and to give thanks to the Father who made you, [once pagans,] fit for your share of the inheritance which God's people
13 have in the Light, rescuing us from the tyranny of Darkness and transferring us to the sovereignty of the son
14 whom he loves, in whom we enjoy deliverance [from that darkness], the forgiveness of our sins.

15 He who is the visible representative of the invisible God is the Lord of all creation and born before it was
16 created, for in him all things in heaven and earth were created, visible and invisible, Thrones, [Celestial] Lords, [Angelic] Rulers, [Heavenly] Author-

(c) *In this faith and hope* 1
you must remain
 (22-23).

(15-18 is a Rabbinical exposition of Bereshith (= In the beginning), the first word in Genesis, applied to the Son).

He who is the visible representative of the invisible God is the Lord of creation and born before it was created "bereshith" in the beginning Gen. 1.1, (= in Christ) for

(a) all things were created in him, } the three
 by him, } meaning of
 for him, } be=in, (16).

(b) he is the beginning, reshith (beginning, 18), for he is before all things (17), sum total (hold together) (17), head (18) first born (=first fruits, 18) (the four meanings of reshith, beginning).

Thus he is pre-eminent in every possible way (18).

This pre-eminence is natural in one indwelt by the full content of the divine nature, and through whose cross the universe has been reconciled to him (19-20). In this reconciliation achieved by his physical death, you gentiles, once of evil life and mind, are included ; and his purpose is to set you irreproachable in his presence—but you must remain in the gospel faith and hope universally proclaimed and brought to you (21-23).

ities—all things have been created by
 18 him and for him ; and he who is the
 17 beginning, he is before all things,
 and all things hold together in him,
 18 and he is the head of the body, the
 church—the first born [= first fruits]
 from the dead—which makes him
 pre-eminent in every [possible] way.

19 That it is natural for him to have
 complete pre-eminence is seen in the
 fact that [God] saw fit for the full content [of the divine nature] to take up
 20 its permanent home in him, and to
 reconcile all things to him by making
 peace through the blood of his cross,
 [all things] whether on the earth or in
 heaven, through him.

21 And you, who once were estranged
 and hostile in mind in your evil deeds,
 22 he has now in his mortal body reconciled through death, in order to set
 you in his presence holy, and without
 23 blemish, and irreproachable ;—if only
 you remain founded and grounded
 on your faith, and without moving
 away from the hope brought to you by
 the gospel which you heard, which
 has been proclaimed throughout the
 whole creation under heaven, of which
 I, Paul, was made a servant.

(2) THIS KNOWLEDGE THE APOSTLE STRIVES TO IMPART (1.24-2.5).

Imprisoned as I am for Christ and the church, I am a divinely commissioned servant of the church (i.e. I am commissioned to build up the church with advanced knowledge, and not merely a servant of the gospel or travelling evangelist), and, backed by Christ's power, I am struggling to carry home to you at Colossae and the other churches established by my agents, that it is in the Christ present among the gentiles of the church, and not in theosophy, that treasures of wisdom and knowledge are to be found. But I fully acknowledge the martial solidity of your faith in Christ (1.24-2.5).

I am a servant of this gospel, and now rejoice to be in prison making up my quota of sufferings for Christ for his body the church (23-24). But by divine commission I have been made a servant of the church (not merely, as a travelling evangelist, of the gospel) to proclaim the secret now at length revealed to God's people, that God's glory shines forth in Christ's presence among the gentiles of the church, the basis of their hope of future glory (1.25-27). To carry home to each the full knowledge of this Christ, I strive and strain with his mighty energy at work within me (1.28-29). I am engaged in a struggle that you, and all the church-

24 My present sufferings [in prison] are for you, but I am glad to suffer for you, and I am filling up the deficiency of my personal sufferings for Christ, on behalf of his body, the church. Of that church I was made a servant by the divine task given me on your behalf, fully to preach the word of God, the open secret hidden from [the beginning of] the ages and generations [of old], but now revealed to his own people, for it was to them that God was pleased to make known what a wealth of glory [to God shines forth] among the gentiles from this open secret, which is that Christ is among you [gentiles, the basis of] your hope of [future] glory. He it is whom we proclaim [in our work of] correcting everyone and teaching everyone the full range of [this] grasp of principle, that we may set every one [in God's presence] mature in Christ. 29 For this I strive and strain with his energy, mightily at work within me. 2 1 For I would like you to know how strenuous is the struggle in which I am engaged for you, for those at Laodicea, and for all those who have never seen me; that their hearts may be strengthened by their being themselves built up, both in love, and in such a way as to have the full-orbed

es founded by my agents, may be built up in love, and with full grasp of the open secret that is in Christ—it is in him that there are treasures of wisdom and knowledge, i.e. not in theosophy—though I fully acknowledge the martial solidity of your faith in Christ (2.1-5).

4. The theme of the epistle : maintain your faith, beware of succumbing to Jewish theosophy and legalism (2.6-7).

(1) INTRODUCTORY : MAINTAIN YOUR FAITH IN CHRIST (2.6-7).

Continue to live your life in Jesus the Lord, the Messiah, with your original faith strengthened and with abundant thankfulness to God.

(2) IN CHRIST, THE LORD OF ALL ELEMENTAL WORLD-SPIRITS, YOU HAVE FAR MORE THAN THEOSOLOGY BASED ON THOSE SPIRITS CAN GIVE (2.8-15).

Beware of becoming the victims of a theosophy that lacks Christ as its basis (8). In Christ

- (a) the full content of God's nature makes its permanent home,
- (b) you have found fulfilment of life (9),
- (c) the head (lord and

2 conviction that comes from spiritual grasp ; so that they will have complete knowledge of the open secret which
3 is in Christ, in whom are all the treasures of wisdom and knowledge hidden
4 [Is. 45.3, Prov. 2.3,4]. I speak like this to prevent your being deceived
5 by anyone's specious arguments. For though I am absent in person, yet in spirit I am with you, and rejoice as I see the order and solid front your faith in Christ presents.

6 Continue, then, to live your life in the Messiah, Jesus the Lord, in the same way as [at first] you received
7 him, rooted and built up in him, and strengthened in the faith as you have been taught it, and overflowing
8 with thankfulness [to God]. Take care that you have no one who makes you his prey by his empty specious theosophy based on human tradition, on elemental world-spirits, instead of
9 on Christ. [This would be a tragic lapse], for in him [i.e. in Christ] the full content of God's nature has its permanent embodied home ; and
10 in him you have found your life's fulfilment ; and he is the head of every [Angelic] Ruler and [Heavenly] Authority ; and in him, too, by your being
12 buried with him in baptism, you
11 once received a spiritual circumcision,

source) of the angelic rulers, [you have what you seek in them] (10).

- (d) you have, in baptism, shared Christ's circumcision by death, [a circumcision more real than the one offered you] (11).

- (e) you have been raised by faith to a new life (12).

God gave you life along with Christ, raising you from the death of gentile sin, by forgiving us our trespasses, and cancelling and taking away, by nailing it to the cross, the Law's bond in force against us ; and, stripping from himself the angelic rulers, [the ministers of the Law], who veiled his real nature, has exhibited their inferiority to his triumphant holy love in Christ (13-15).

- (3) IGNORE CRITICS WHO DEMAND LEGALISTIC OR ASCETIC PRACTICES : THEY FAIL TO HOLD FAST CHRIST THE HEAD (2.16-19).

Let no one criticise you for

- (a) non-observance of special days—these things are only adumbrations of the reality that is in Christ— (2.16-17), nor for
(b) failing to worship fasting, as the angels are said to do. Such critics have abandoned the Head, the body's source of life and

- 2 when Christ, in his circumcision [by death], stripped off his mortal body ;
12 and in him, too, by your faith in the power of God, active in his raising him from the dead, you were raised with him [to the new life in Christ].
13 And to you who were dead through your trespasses and physical uncircumcision, to you [God] gave life along with Christ, by forgiving us all
14 our trespasses, by cancelling the bond with its decrees standing against us ; and, by nailing it to the cross, he has
15 taken it out of the way ; [and], divesting himself of the [Angelic] Rulers and [Heavenly] Authorities, he exhibited them plainly [as inferior to Christ] by leading them as captives in his triumphal train in Christ.

- 16 Let no one take you to task in reference to food or drink or as regards an [annual] feast or a [monthly] new moon festival or a [weekly]
17 Sabbath. These things are but a shadow of the realities that were to come, but the substance belongs to
18 [or originates in] Christ. Let no one condemn you at will as regards "angelic" fasting and worship, "taking his stand on" the visions he has seen, and inanely swollen with his unchristian
19 ideas, instead of holding fast the Head, from whom, [as the source of its life,]

growth, prompted by their "visions" and their unchristian ideas (2.18-19).

5. Moral and Spiritual Counsels (2.20-4.6).

YOUR DEATH WITH CHRIST IN BAPTISM AND RESURRECTION WITH HIM TO A NEW LIFE MEANS THAT YOU MUST

(1) LEAVE BEHIND

(a) *All the unspiritual beliefs and practices of this theosophy* (2.20-23).

If you have died with Christ you have left behind the world of the elemental spirits to which such rules relating to material and perishable things belong, rules which have but an appearance of wisdom in the severity with which the body is treated (2.20-23).

(b) *the gross sins of the gentile world* (3.5-7) : *you are now seeking what belongs to your new world* (3.1-4).

If, at your baptism, you were raised with Christ, seek what belongs to your new world, where Christ reigns with God, and make its high aims your aims ; for in baptism you died and left the old life behind (1-4). This means laying aside all the gross sins that are bringing God's wrath on the world, and immersed in which as gentiles you once lived (5-7).

2 the whole body, furnished with and knit together by the ligaments and sinews, grows with growth divine.

20 If you died with Christ and left behind the elemental world spirits, why, as though still living in the world, do you submit to regulations

22 on the line of human precepts and

21 teaching (Is. 29.13) ?—Do not handle,

22 do not taste, do not touch—referring to things that are all intended to pass

23 away by being consumed. Such rules have merely an appearance of wisdom with their self-appointed worship and fasting and severity to the body (instead of treating it with a certain respect), as providing against the indul-

3 1 gence of the flesh. If, however, you were [, at the time of your baptism,]

2 raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Make the things above, not earthly things,

3 your outlook, for you died [in baptism], and your life is hidden with Christ

4 in God. When Christ, who is our life, appears, then you, too, will appear with him in glory.

5 Put to death, then, the limbs of your earthly life, immorality, impurity, lustfulness, evil desire, greed—that is,

3. 3. *hidden* : perhaps means "buried"—the word is so used in the classics.

- (c) *sins of temper and tongue*
They are inconsistent
with the new humanity
in Christ (3.8-11).

But it also means the abandonment of sins of temper and tongue and sins against truth. These things are inconsistent with the new humanity you have assumed, which is being fashioned in the likeness of the Creator, God ; and in which there are no distinctions of religious obligation and privilege, culture or social status, but Christ is the only consideration to everyone (8-11).

- (2) ASSUME THE GENTLER
 CHRISTIAN GRACES, INSPIRED BY THE LORD'S
 FORGIVENESS AND RULED
 BY HIS PEACE (3.12-15).

Further, it means clothing yourselves with the gentler Christian graces, especially forgiveness and forbearance (for the Lord has forgiven you), love (12-14), Christ's peace, the arbiter of your life and the purpose of your calling and thankfulness (15).

- 3 6 idolatry. It is because of these things
 that the anger of God is coming
 7 [upon men] and it was immersed in
 them that you once pursued your
 course when [, before you died with
 8 Christ,] you lived in them. But now
 you must lay aside all [sins], anger,
 fury, malice ; and never speak defam-
 9 atory and abusive language. Tell one
 another no lies. You have put off
 10 the old humanity with its actions, and
 have put on the new humanity which
 is being fashioned in the likeness of
 its creator [Gen. 1.27] for full knowledge
 11 [of him]. In it there is no [distinction
 of] Greek and Jew, of circumcision
 and uncircumcision, no barbarian, no
 savage (Scythian), no slave [and] free
 man, but Christ is everything to every-
 one [cp. 1 Cor. 15.28].
 12 Clothe yourselves, then, as God's
 chosen people, holy and beloved,
 with tender compassion, kindness,
 13 humility, gentleness, patience ; be
 forbearing with one another and for-
 give one another if any one has a
 grievance against another : just as
 the Lord forgave you, so you must for-
 14 give too. Add to all these love, which
 is the bond characteristic of the mature
 [Christian] character [cp. 1 Cor. 13.11].
 15 And let the peace which Christ gives
 decide all questions in your hearts—it

- (3) MAKE THE GOSPEL MESSAGE YOUR OWN, CULTIVATE INTELLIGENT THANKSGIVING, AND LIVE AS CHRIST'S REPRESENTATIVES (3.16-17),

Possess yourselves in full measure of the gospel message with the insight it brings, and correct one another in God's favour with intelligent spiritual song. And let all be in thankfulness to God, and let all you do be done as by representatives of the Lord Jesus, and thank God through him, your representative. (16-17).

- (4) DO THE DUTY OF YOUR STATION IN LIFE (3.18-4.6) wives (18), husbands (19), children (20)

fathers (21)

slaves (22-25).

- 3 was for this peace that you received your very calling [to the Christian life] to be members of one body—and
- 16 [so] show yourselves thankful. Let the gospel message about Christ [or, Christ's message] house in your hearts [or, among you] in no meagre measure with full insight, and teach and correct one another in [God's] favour with psalms, hymns and spiritual songs, singing to God with hearty intelligence.
- 17 And whatever you say or do, let it all be done as by representatives of [or, in dependence on] the Lord Jesus, and give thanks to God the Father through him.
- 18 Wives be subject to your husbands as it is your duty to be in the Lord.
- 19 Husbands love your wives and do not
- 20 treat them harshly. Children be obedient to your parents in all things, for this is pleasing to God in Christian
- 21 people. Fathers, do not keep carping at your children lest they lose heart.
- 22 Slaves be obedient in everything to those who are your earthly masters, not merely when their eye is on you, as those whose aim is merely to please men, but with unmixed motives [or, an upright heart] [and] fearing the
- 23 Lord. Whatever you are doing, do it

16. *and teach . . . in God's favour* : or, in gratitude teach and correct one another with psalms, etc.

masters (4.1)

Colossian Christians generally (4.2-6).

(a) towards God (2-4).

Prayer, watchfulness, thanksgiving.

Especially is prayer for the apostle requested.

(b) towards outsiders (5-6)
wisdom,
seize every opportunity,
answer questions.

6. News, greetings and final directions (4. 7-17).

Tychicus and Onesimus will tell you all the news and cheer you (7-9).

3 with right good will, as though to the
24 Lord and not to men, for you know
that it is from the Lord you will
receive the inheritance as your reward.
You are slaves of the Lord Christ.

25 The wrongdoer will be paid for his
wrongdoing, and there is no partiality.

4 1 Masters, treat your slaves with justice
and fairness, knowing, as you do,
that you, as well as they, have a
master in heaven.

2 Be unremitting in prayer; keep alert
in it, and combine it with thanksgiving;

3 and pray at the same time for me, too,
that God may open for me a door of
[opportunity for] the Word, to speak
the open secret of Christ, for which I
4 am in prison ; that I may proclaim
it as I ought.

5 Behave wisely towards outsiders
6 and seize every opportunity. Let your
speech always be seasoned with the
salt of grace, that you may know how to
answer each one [who questions you].

7 Tychicus will give you all inform-
ation about me. He is a beloved
brother and faithful worker and fellow
8 servant in the Lord, and I am sending
him to you expressly that you may
learn how we are, and that he may
9 cheer your hearts ; and with him that
faithful and beloved brother, Onesimus,
who is one of yourselves. They will

Greetings to you from Aristarchus, Mark, Jesus Justus, my Jewish helpers (10-11),

Epaphras of Colossae who prays for you, and greatly exerts himself for you, and for the Christians at Laodicea and Hierapolis (12-13),

Luke Demas (14).

Greetings to the Christians in Laodicea, to Nympha and the church in her house (15).

Exchange letters with the Laodiceans (16) : encourage Archippus (the Colossian missionary at Laodicea) (17).

7. Paul's signature greetings. Benediction (18).

- 4** tell you of all that is going on here.
- 10** My fellow prisoner Aristarchus sends you greetings, and so does Mark, the cousin of Barnabas (you have received instructions about him : **11** if he comes give him a welcome), and so does Jesus who is called Justus. They are fellow workers for the reign of God, and they alone of the Jews, and they have proved a comfort to **12** me. Epaphras, one of yourselves, a servant of Christ Jesus, sends you greetings. He is always wrestling for you in his prayers, that you may take your stand as mature [Christians], fully convinced of all God's will. **13** I can bear him witness that he greatly exerts himself for you, and for the friends at Laodicea and at Hierapolis. **14** My dear friend Luke the doctor and **15** Demas send you greetings. Greetings to the brothers in Laodicea and to Nympha and the church that meets **16** in her house. And when [this] letter has been read to you, have it read in the Laodiceans' church as well ; and do you, too, read the letter from **17** Laodicea. And say to Archippus, Look to the ministry you have received in the Lord ; see that you fulfil it. **18** I, Paul, greet you with my own hand. Remember that I am in chains. Grace be with you.

THE FIRST EPISTLE TO THE THESSALONIANS.

The Superscription (1.1)

1 Paul, Silvanus and Timothy to the church of the Thessalonians [which is] in God [the] Father and [the] Lord Jesus Christ ; Grace to you and peace.

I. The Apologia (1.2-3.13)

1. THE WELCOME THE APOSTLES RECEIVED AT THESSALONICA: YOU AND WE (1. 2-10).

We constantly thank God for the manifestation of your faith, love and hope (1. 2-3). The reality of your divine call seen in

(a) the effects upon you of our preaching : it came to you as power—no mere words—as Holy Spirit, and it carried conviction (1. 4-5).

(b) the kind of men we proved to be. We were seen to be worthy of imitation, and you imitated us and the Lord, welcoming the Word with joy ; though it brought persecution : and so you became a pattern to those newer mission fields, Macedonia and Achaia (1. 5-7).

Indeed Christians everywhere have heard of your faith and tell us of the welcome you gave us, and how you have turned from idols to the service of the True God, and to wait

2 We give thanks to God in the constant mention we make of you all
3 in our prayers, never failing to remember your faith's activity, your love's toil and the endurance inspired by your hope [of salvation] in our Lord Jesus Christ, [to be yours when you stand] before our God and Father.

4 For, brothers beloved by God, because
5 our gospel did not come to you merely as words, but also as power and as Holy Spirit and complete certainty,

4 we know that God has chosen you.

5 Similarly you know the kind of men we proved to be for your sake when

6 among you And you began to be imitators of us and of the Lord, by welcoming the word with joy inspired by the Holy Spirit, though it brought

7 serious persecution ; and so you became a pattern to all the believers in Mace-

8 donia and in Achaia For it is from you that the word of the Lord has rung out, not only in Macedonia and Achaia—rather your faith in God

for the Saviour from Heaven
(1. 8-10).

1 has been blazed abroad everywhere,
so that we have no need to say any-
9 thing [about you], for Christians from
everywhere [lit. they themselves] when
speaking about us, tell of the kind of
reception we had from you, and how
you turned from idols to God, to
10 serve a living and real God and to
await [the return of] his Son from
heaven, whom he raised from the dead,
Jesus our rescuer from the wrath to
come.

2. THE DISINTERESTED CON-
DUCT OF THE APOSTLES'
AT THESSALONICA. WE.
(2. 1-12).

From persecution at
Philippi we came into
persecution at Thessalonica,
bringing you blessing (2.1-2).

Our appeal to you was
not the appeal of self
deluded men, not of men
who appeal to the sensual
instincts, nor was it
trickery: it was the appeal
of men approved by God
to be his servants (2. 3-4).

We never flattered, we
never sought our own
ends under specious pre-
tences, we never sought
applause (2. 5-6).

Far from seeking human
honour, we gently mother-
ed you like a nurse, glad
to give ourselves, and not
merely the gospel, in our
yearning love, and sup-
porting ourselves by manual

2 1 [But it is needless to appeal to
what others say] for you yourselves
brothers, know that our visit to you
proved to be no empty-handed visit ;
2 but though we had previously suffered
and been subjected to indignities, as
you know, at Philippi, we took courage
in our God to tell you the gospel of
3 God amid great opposition. [God
was the source of our courage,] for our
appeal [does] not [spring] from delusion
nor from sensuality, nor [is it clothed]
4 in trickery, but it is in accordance
with the fact that we have God's
approval [as fit] to be entrusted with
the gospel that we speak, not as
serving men, but God who tests our
5 motives [Jer. 11.20]. [You know how
true this is] for we never had recourse

toil to keep you free from any burden (2. 7-9, which enlarges on seeking honour or applause, 2.6).

2 to flattering speech—you know that—
nor to the specious profession that
cloaks covetousness—God is witness
6 of that—nor did we ever seek human
applause, not from you nor from
7 anyone else, though we had the right
to be [held] in honour as Christ's
apostles. On the contrary, we proved
to be gentle among you, like a nurse
8 mothering her children. So, in our
yearning love for you, we were glad to
give you not only the gospel of God,
but our very selves as well, because
9 you had become dear to us. [How
gentle we were you know,] for you
remember, brothers, our toil and moil ;
so as not to put a burden on any of
you we worked night and day at our
trade, while we were preaching the
10 gospel of God to you. You are
witnesses, and so is God, how holy,
upright and blameless we showed
11 ourselves to you believers, inasmuch
as you know how, like a father [dealing
12 with] his children, we were ever
urging you one by one, both by encour-
agement and solemn appeal, to live
lives worthy of the God who has
called you into [subjection to] his

As to specious pretences (2.5) you know, and God knows, how we set you the example of a holy, upright and blameless life (2.10), and, like a father with his children (2.11) we were ever urging you individually to a life worthy of the God who called you (2.12).

-
7. *gentle* : or, reading *νῆπιος* with **Σ*** B, C*D* WH, "children among you [or] like a nurse".
12. *has called* : timeless present participle : lit. the one calling you. Or the meaning may be, Who is ever calling you.

2 own reign and [participation in] his own glory.

3. THE THESSALONIANS CAPTURED BY THE GOSPEL. YOU (2. 13-16).

Your acceptance of the powerful divine message made you, in your endurance of persecution by your [Jewish] fellow citizens, imitators of the Palestinian Christians. The Jews have a long record as persecutors—the prophets, Jesus, ourselves, driven from Thessalonica. They oppose God and man in their efforts to prevent us from evangelising the gentiles. This is their crowning sin, to be visited with God's wrath.

4. WE AND YOU (2. 17-3. 13).

(a) Our intended visit (2. 17-20).

Nothing but Satan prevented our eagerly and repeatedly planned visit to you who will be our crown when the Lord Jesus comes.

13 And we never cease to thank God for this [other] reason ; [cp. 1.2-3 to which the writer now returns] namely, that in receiving from us the divine message, it was not any [mere] human message you accepted ; but, as it truly is, a divine message ; which moreover is now at work in you

14 believers. [Powerful this divine message was] for you, brothers, began to be imitators of the Palestinian churches in Christ Jesus. [You, too, have endured the same sufferings from your fellow citizens as they did from the
15 Jews. The Jews killed the Lord Jesus and the prophets. They expelled us [from Thessalonica]. They give offence to God and are set against the interests
16 of all men in ever hindering us—to fill to the brim [the measure of] their sins [Gen. 15.16]—from speaking to the gentiles to save them. But God's wrath will get them in the end.

17 But, brothers, after being deprived of the sight of you, not of care for you, for a short time, in our deep desire we made great efforts to see you.

18 For we [actually] decided to visit you—I Paul did so more than once—

19 but Satan prevented us. [It was natural

16. *get* : aorist as a semitic prophetic perfect. *in the end* : or, and end them.

2 for us to be so anxious to see you,
for who [is] our hope or joy, who
[will be] our crown to boast of, before
our Lord Jesus at his coming—is it
20 not you [yourselves] ? Yes, you are
our glory and[our] joy.

(b) *Timothy's actual visit
and report* (3. 1-10).

Unable to repress my
anxiety or to come myself,
I sent Timothy to you from
Athens, to steady you in the
troubles I told you were
the Christian's lot (3.1-5).

Timothy returned with a
report of your faith and
love and kindly remem-
brance of us, and longing to
see us. This has enheartened
us in our own distress
(3. 6-7). For if you stand
fast we really live ; and we
cannot adequately thank
God for the joy it gives us.
And night and day we pray
to be allowed to visit you
and help you (3. 8-10).

3 1 And so, when we could no longer
repress [our anxiety], we decided to
2 be left by ourselves in Athens, and
sent Timothy, our brother and God's
fellow worker in the gospel of Christ,
to strengthen you and encourage you
3 with regard to your faith ; to prevent
any one from being disturbed in these
troubles. You yourselves know that
4 trouble [lit. this] is our lot, for when
we were with you we used to tell you
that we have to suffer trouble, as has
now happened—to your knowledge.
5 And so, when I could no longer
repress [my anxiety] I sent to get to
know about your faith, for fear that
the Tempter had somehow tempted you
and our toil should come to nought.
6 But now that Timothy has just
come to us from you and has given us
the good news [—to us a veritable
gospel—] of your faith and love,
and that you ever retain a kindly

3. 1. *repress* : The participle seems to represent an imperf. of intention (cp. dialect, I was not standing that, i.e. I was not going to stand that). The primary meaning of *στέγω* is conceal, cover : the secondary meaning is bear, support.
2. God's fellow worker, reading with D, 33 etc. *συνεργὸν τοῦ θεοῦ*.
3. *disturbed* : cp. JTS. 1950 Oct. p. 156.

3 remembrance of us, and long to see us,
 7 as we do to see you ; for this reason,
 [I say,] in face of all our distress and
 trouble, we have been enheartened
 about you, brothers, through your
 8 faith. [Enheartened indeed, I say,]
 for now if *you* stand fast in the Lord,
 9 *we* really live ; for what adequate
 [ἀντ-] thanks can we render to God
 over you for all the joy with which we
 rejoice before our God because of
 10 you ? Night and day we pray with
 great earnestness to see you face to
 face and make good your faith's
 11 defects. But [it is to God we look for
 the success of our efforts.] May our
 God and Father and our Lord Jesus
 12 Christ prosper our way to you. But
 [whether he enables us to come or
 not,] may the Lord make you to
 increase and abound in love to one
 another and to all—just as we, too,
 increase and abound in love to you—
 13 to strengthen your hearts [and make
 them] unblamable in holiness [when
 you appear] before our God and Father
 at the coming of our Lord Jesus
 with all his holy ones.

II. The Exhortations (4.1-5.22)

1. Consecration (4. 1-8).

Press on with the life of consecration you are living, and, in particular, avoid gentile vice, which brings

4 1 And so, brothers, we beg and
 beseech you in the Lord Jesus, to live
 even more fully as you learnt from us
 you ought to live so as to please
 2 God ; as, indeed you are living. For

God's punishment. God's will is that you should be made holy, and to reject this calling is to reject God, who has shown holiness to be his will by the gift of his *Holy Spirit*.

4 you know the instructions we gave you on the authority of the Lord Jesus.
 3 Well, God's will is this, your being made holy, your abstention from
 4 sexual vice, your knowing each how to keep a wife of his own in holiness
 5 and honour—not mastered by lust, like the non-Jews who do not know
 6 God [Ps. 79.6, Jer. 10.25]—in order that none of you may transgress or wrong his brother in his conjugal rites, because punishment will be exacted by the Lord [Ps. 94.1] for all these things, which is just what we told you previously, and of
 7 which we solemnly warned you. For God did not call us to be impure but to
 8 be made holy. And so, he that rejects [this calling] is not rejecting man but God who gives you his Holy Spirit, too.

2. *Love and duty* (4. 9-12).

Practise still further the divine lesson of love to one another you are being taught by the Holy Spirit; and, in particular, show this brotherly love in quiet work for your own living, which will prevent the burden of supporting you from falling upon others.

9 But about love for the brotherhood you do not need [us] to write to you ; for you yourselves are divinely taught
 10 to love one another ; and this you do as regards all the brothers throughout Macedonia. But we urge you, brothers, to be even more [loving],
 11 and to aim at keeping quiet and plying your own trade and at personal
 12 work, as we charged you ; that your

4. 4. *keep a wife* : cp. Sirach 36. 29 (26), R.V. 24 or, keep his own body cp. Milligan.
 6. *conjugal rites* : cp. the use of *b'dabar* (in the matter) in Pirke Aboth, 5. 19(23).
 7. *to be made holy* : lit. [with a calling] in [or, involving] making holy.

4 life may be fair in the sight of outsiders, and you may have all you need [or, be independent of everyone].

3. *The dead* (4. 13-18).

Do not grieve for the dead, for the dead in Christ have not perished. On the last day they will rise before we, who survive on earth, are caught up in clouds to meet and greet Christ with them. So we all shall be for ever with the Lord.

- 13 For fear you grieve like the rest of men, who are without hope, we do not wish you, brothers, to be without knowledge about those who are sleeping
- 14 [their last sleep]. For if we believe that Jesus died and rose again, it follows that those who through Jesus have fallen asleep [instead of dying], God will bring [back to us] with Jesus.
- 15 For we [have] this [to] tell you as a word of the Lord, that we who are living, who survive till the coming of the Lord, will take no precedence of those who have fallen asleep :
- 16 because the Lord himself, with a word of command, given through the archangel's voice and God's trumpet, will come down from heaven ; and the
- 17 dead in Christ will rise first ; and then we who are living, who survive, will, together with them, be caught up in clouds into the air to meet and greet the Lord. And so we [all] shall be ever
- 18 with the Lord. So encourage one another with these words.

13. *sleeping their last sleep* : or, those who from time to time fall asleep.

17. *meet and greet* : ἀσπάζομαι is used of welcoming an official in Polybius and papyri.

4. *Times and dates* (5.1-11).

Teaching about times and dates relating to Christ's coming, is irrelevant, for, as you know, the day of the Lord is to come with unexpected suddenness. It will catch unprepared only the children of night, not you the children of day (5. 1-6).

Keep sober, then, donning the divine armour (5.7-8) ; for God intended us, whether that Day comes before or after our death, to gain salvation through Jesus Christ, who died for us (5. 9-10). Encourage one another with this teaching (5.11).

5 1 You do not need to be written to,
2 brothers, about times and dates, for
you are well aware that the Day of
the Lord comes like a thief in the
3 night. When [men] are saying, [All
is at] peace and [all is] safe, then [it
is that] ruin is upon them as sudden
as birth pangs upon an expectant
4 mother, and there is no escape. But
you, brothers, are not in darkness
for the Day to catch you like thieves ;
5 for you are all sons of light and sons
of day. We do not belong to night
6 or to darkness. So then let us not
be asleep like the rest [of men], but
let us keep awake and keep sober.
7 For sleepers sleep at night, and drunken
8 men are drunk at night, but we who
belong to the day must keep sober,
donning the breast plate of faith and love
and as a helmet, the hope of salvation
[Is. 59.17]. For God did not intend
9 us to be objects of his wrath, but to
gain salvation through our Lord Jesus
10 Christ, who died for us, that whether
we be awake [in life] or asleep [in
death], we may live together with him.
11 So encourage one another, and build
one another up, as, indeed, you are
doing.

5. *Sundry brief exhortations* (5. 12-22).

(a) *Social duties* (5. 12-15).

Value your spiritual leaders and be at peace (5. 12-13).

Discipline the idle, encourage the faint-hearted, support the weak, be patient with all (5.14), never retaliate but always aim at the good of all (5.15).

(b) *Religious duties* (5.16-22).

Ever rejoice, pray unceasingly, ever give thanks (5. 16-18).

Let not the leaders repress spiritual and prophetic utterances, but let them test them, and reject every evil kind (5. 19-22).

Prayer and request for Prayer (5. 23-25).

5 12 But we beg you, brothers, to value those who toil amongst you and are your leaders in the Lord and 13 discipline you ; and show them a very high regard in love because of the function they exercise. Be at 14 peace among yourselves. And we beseech you, brothers, discipline those who do no work, encourage the faint-hearted, support the weak, be patient 15 with all. See that no one ever returns evil for evil, but always make the good of one another, and of all men, 16 your object. Always rejoice, 17 pray 17-18 unceasingly, 18 give thanks in all circumstances ; for this is God's 19 will for you in Christ Jesus. Never 20 quench the Spirit. Never despise 21 prophetic utterances, but bring them all to the test ; retain the good, 22 shun every evil kind [Job. 1.1, 8, 2.3]. 23 And may God himself, from whom comes peace, consecrate you wholly, and may your spirit and soul and body unimpaired, have been kept unblamable at the coming of our 24 Lord Jesus Christ. He who called you is trustworthy : he will do it too. 25 Brothers, pray for us, too.

12. *value* : similarly 2 Cor. 5.16.

14. *weak* : morally (Frame), spiritually (Milligan).

who do no work : lit. disorderly.

21. *all* : the word *πάντα* seems to refer to prophetic and spiritual utterances (cp. 1 J. 4.1, 1 C. 12. 10-12), and not here to have a wider reference " all things "

24. *called* : timeless present participle.

Greetings (5.26). Let the
letter be read to all
(5.27).

5 26 Greet all the brothers with a holy
27 kiss. I adjure you by the Lord to
have this [lit. the] letter read to all
the brothers.

Benediction (5.28)

28 The grace of the Lord Jesus Christ
[be] with you.

THE SECOND EPISTLE TO THE THESSALONIANS

The Superscription (1. 1-2).

1 Paul, Silvanus and Timothy to the church of the Thessalonians [which is] in God our Father and [the] Lord Jesus Christ. Grace to you and peace from God [the] Father and [the] Lord Jesus Christ.

I. Encouraging the faint-hearted (1.3-2.17).

1. THANKSGIVING AND PRAYER FOR THE THESSALONIANS (1. 3-12).

(a) *Thanksgiving* for the apostles' assurance of the Thessalonians' salvation (1. 3-10).

It is our duty to God and to you, to thank him for the continued growth of your faith and love (1.3). We boast to other churches of your steadfast faith under persecution (1.4). This steadfast faith is proof that, at the last, God will count you worthy of that kingdom of glory for which you are now looking and suffering (1.5), since God's retributive justice, which at the coming of the Lord Jesus, will bring destruction to those who oppress you, and release to us and you, is to be relied on (1.6-9). The fact that you have believed our witness will then place you among the throng that surrounds

3 To give ceaseless thanks to God for you, brothers, is as much our duty [to God] as it is due [to you], because your faith grows apace, and the mutual love of each one of you all grows
4 ever fuller. Thus we ourselves boast of you among the churches of God, for your steadfast endurance and faith under all the persecutions you suffer, and the troubles in which you are
5 involved. [Your endurance and your faith] are proof that [at the Judgment Day] God will rightly decide that you are worthy of his kingdom, for which you are now suffering, as well as
6 [looking for its future glory]. This must needs be so since God counts it right

To requite with trouble those who are troubling you,

7 And with release, along with us,

1. 4. *involved* : reading *ἐνδεχόμε* with B and Hort^m.

5. *as well as* [looking etc.] : or, as well as [I] (*καί*).

and glorifies the Lord Jesus
in his glory (1.10).

- 1 you who are suffering trouble,
When the Lord Jesus is revealed
from heaven,
8 With his mighty angels in flaming
fire [Is. 66.15],
Meting out punishment to those
who know not God,
[Ps. 79.6, Jer. 10.25,]
Even to those who disobey the
gospel of our Lord Jesus,
9 Men who will pay the penalty of
eternal destruction,
[Banished] from the presence of
the Lord, and from the glorious
shining forth of his might,
[Is. 2.10, 19, 21].
10 When he comes and is glorified
among his holy ones,
[Ps. 89.7].
And adored, on that day, among
all who have believed.
[Ps. 68.35, (LXX 67 (68). 36),
Is. 2. 11,17]

(b) *Prayer* (1. 11-12).

We ever pray that God
will count you worthy of
the call he has given you to
the heavenly glory, and fit
you for it with a fully
equipped Christian char-

- 11 we challenged you. With a view
to your future salvation, we are,
further, ever praying that our God
will count you worthy of his call
[to the heavenly glory] and mightily

9. [Banished] from and from : or, [inflicted] by . . . and by . . .
10. among . . . among. (verse 12) in . . . in : Moffatt retains "in" throughout,
though 10 appears more picturesque and 12 more spiritual.

acter (1.11), that by the loving favour of God and Christ, the glory of the Lord Jesus may be displayed in you, and you derive your glory from him (1.12).

2. TEACHING CONCERNING THE PAROUSIA (2. 1-12).

(a) *The Day is not present, for the Man of Lawlessness is not yet revealed* (2. 1-5).

In spite of any prophetic utterance or teaching or letter, any of them purporting to come from us, you may be sure that the Day of the Lord with its assembling of believers has not arrived; for the Apostasy and the Man of Lawlessness, the son of perdition, the adversary who seeks to take God's place in the temple, has not yet come (2. 1-4).

This we kept telling you when with you (2.5).

(b) When the restraining power is removed, the Lawless One will be revealed, but he will

1 fill you with all delight in goodness
12 and all faith's activity, that the name of the Lord Jesus Christ may be glorified [Is. 66.5] in you and you glorified in him by the grace of our God and [the] Lord Jesus Christ.

2 1 But with regard to the coming of our Lord Jesus Christ, brothers, and our drawing together to him, we beg
2 you not to be easily rocked from your [sober] senses nor scared, either by a prophetic utterance or a [reasoned] discourse or by a letter, as though we had made the statement that the Day of the Lord is here.

3 Let no one deceive you in any way, for [there is no possibility of that] unless there first come the Apostasy, and so the Man of Lawlessness be
4 revealed, the son of perdition, the adversary who also exalts himself above and against every being that is called

¶ God [Dan. 11.36] or is an object of worship ; so that he takes his seat in the temple of God [Ezek. 28.2], issuing the proclamation that he himself is God.

5 Do you not remember that when we were with you we kept telling you
6 these things ? And now [that we are not with you] you know [the power] that restrains him from being

2. 1. *drawing together* : cp. 1 Thes. 4.17. In Mt. 24.31 the angels gather the elect together.
3. *Lawlessness* : reading *δυνατός* with B. **⌘**.

be destroyed by the Parousia of the Lord Jesus (2. 6-8).

2 revealed before his [proper] time.

7 For Secret Lawlessness is already at work, only [there is] now one who
8 restrains—until he is removed. And
then shall be revealed the Lawless One

Whom the Lord Jesus will destroy
with the breath of his mouth,
[Is. 11.4, Job. 4.9]

And bring to nought by his shining
forth and coming,

(c) *This Parousia of the Lawless One will affect only the doomed* (2. 9-12).

It is due to Satan's activity (2.9): it will be accompanied by delusive miracles, portents and trickery (2. 9-10) : it has its effects only on the perishing, perishing because they did not love the Truth (2.10). Hence the appropriateness of their punishment. In their lack of truth they have fallen victims to Satan's wiles (2.11-12).

9 The Lawless One whose "coming" is due to Satan's activity,

[And] is to be accompanied by full
delusive power and delusive miracles and portents of every kind,

10 And every unprincipled trick
[intended] for those who are
perishing,

[Perishing] because they have
refused to love the Truth and be
saved.

11 And so God is to send them a
delusive influence,
that will lead them to believe
[this] Falsehood,

8. *shining forth* : or, self manifestation : lit. shining forth of his coming, gen. of apposition.

10. *refused to love the Truth and be saved* : lit. did not accept the love of the Truth that they might be saved. "that they might be saved" is the purpose or contemplated result of "accept".

11. *a delusive influence* : lit. an activity of i.e. that produces, delusion.

2 12 That all may be condemned who failed to believe the Truth, but have consented to the wrong [of the Lawless One].

3. RENEWED THANKSGIVING EXHORTATION AND PRAYER (2. 13-17).

(a) *Thanksgiving* (2. 13-14).

However unworthy you may feel yourselves, it is our duty to thank God for his eternal choice of you to be consecrated by the Spirit and by faith, and for his calling you to share Christ's glory (2. 13-14).

(b) *Exhortation* (2.15).

Stand fast, therefore, in the instructions we have given you.

(c) *Prayer* (2. 16-17).

May God and Christ encourage and strengthen you for every good work and word.

13 Now, [whatever you feel about it,] we ought to give continual thanks to God because of you, brothers, beloved by the Lord [Deut. 33.12], because from eternity God chose you to be saved by the Spirit's consecration and

14 by belief in the Truth ; and for this he also called you, by the gospel we brought you—for obtaining [a share in] the glory of our Lord Jesus Christ.

15 So then, brothers, stand fast and hold to the instructions which we taught you, some orally and some by letter.

16 And may our Lord Jesus Christ himself and God our Father who has loved us, and in his favour [to us] has given us encouragement that does not end with death, and good hope,

17 encourage your hearts and make you strong in every good work [you do] and every good word [you say].

12. *Condemned* : the simple verb used here in the sense of the compound, as in Heb. 13.4.

13. *Now* : the *et* introduces a fresh point, not a contrast with the previous section. The wording shows that 1.3 is in mind.

14. [*a share in*] : cp. Rom. 8.17.

15. *by letter* : this present letter, 2 Thes.

16. *that does not end with death* : lit. eternal, i.e. belonging to the age to come.

II. Warning the Idlers (3. 1-15).

1. TRANSITION TO THE IDLERS. (3. 1-5).

(a) *Request* for the Thessalonians' prayers for the apostles' success and deliverance (3.1-2).

(b) *Confidence* that the Lord will strengthen them and guard them from the Evil One, and that the Thessalonians will carry out the injunctions that are about to be given them (3. 3-4).

(c) *Prayer* for the Thessalonians for the sense of God's love and for endurance (3.5).

2 THE IDLERS (3. 6-15).

As representing our Lord we direct you to withdraw from every brother who lives in idleness (3.6). Imitate us; we earned our own support by manual toil when we were with you (3. 7-8).

Though we had a right to be supported by you, we supported ourselves as an example to you (3.9).

Apply our dictum, If any man will not work neither let him eat, to the busy-bodies. They must support themselves by quiet work (3. 10-12).

3 1 And so, brothers, pray for us that the word of the Lord may run [the race] and win the [crown of] glory, 2 as it did with you (too); and that we may be delivered from perverse and evil men; [and there are evil men] for the faith which the gospel requires 3 is not every man's [possession]. But the Lord *is* faithful, and he will strengthen you and guard you from the 4 Evil One. And [so] we are confident in the Lord about you, [confident] that what we are going to direct [you to do], you both are doing and [also] 5 will do. May the Lord direct your hearts into [a sense of] God's love and into the endurance which Christ [alone] inspires.

6 [What we direct is this (δε)]. As representing the Lord Jesus Christ, we direct you, brothers, to withdraw from every brother who lives in idleness instead of observing the instruction you 7 received from us. You yourselves know that you ought to imitate us, for we did not live in idleness among 8 you, nor did we live at any one's expense: we lived by working night and day with toil and moil, lest we should be a burden to any of you. 9 Not that we have no right [to support],

3. 4. *going to direct*: futuristic present.

6. *idleness*: cp. I.5. 14n.

7. *know that*: or, know the way. But $\pi\omega\varsigma$ in late Greek often merely = $\epsilon\tau\iota$.

As to the rest of you, do not grow tired of doing right, but refrain from fellowship with the idler, and shame him, without treating him as other than a brother (3. 13-15).

3 but it was to make ourselves an example to you, to get you to imitate us.

10 Further, when we were with you, we kept giving you this direction:—If any one will not work, neither let him eat, [a direction which is not less

11 necessary now,] for we hear that there are some among you who are living in idleness, busy with nothing but

12 other people's business. Well [δε], in the Lord Jesus Christ, we direct and urge such people to quiet work and so

13 support themselves. But do not you, brothers, grow tired of doing right.

14 If, however, any one fails to be obedient to what we say in this letter, note this man and refrain from fellowship with him, that he may

15 become ashamed ; and do not regard him as an enemy, but discipline him

16 as a brother. And may the Lord from whom [all] peace comes, himself give you continual peace in every way. The Lord be with you all.

17 The greeting [is] in my own hand, Paul's. That is the authentication in every letter [I send]. This is how I write.

18 The grace of our Lord Jesus Christ be with you all.

Prayer for peace (3.16).

Autograph (3.17).

Benediction (3.18).

10. *further* : καὶ γὰρ : the γὰρ here is coordinate with the γὰρ introducing the former reason in 3.7.

14. *this letter* : lit. the letter.

THE EPISTLE TO PHILEMON.

I. Salutation (1-3).

Paul the prisoner and Timothy, to Philemon, his wife Apphia, (his son ?) Archippus and the church in Philemon's house, wish grace and peace.

1 Paul a prisoner of Christ Jesus and
brother Timothy to dear Philemon,
2 our fellow worker, to sister Apphia,
to our fellow-soldier Archippus, and
to the church [that worships] in your
3 house. Grace to you [pl.] and peace
from God our Father and the Lord
Jesus Christ.

II. The body of the letter (4-21).

In all his prayers Paul thanks God for Philemon's love and faith, praying that his sharing in Christian faith may lead to his appreciating all the good there is in those who send the letter—including Onesimus (4-6). Philemon's hospitality to Christians has given Paul great joy and encouragement; and so, though he might command, he prefers to beseech Philemon to receive his runaway slave as a Christian brother, for he has come under Paul's influence while the latter has been in prison (7-10).

Useful by name, in spite of his previous uselessness to

4 Constantly mentioning you in my
5 prayers I thank God, because I hear
of the love and faith you have towards
the Lord Jesus and to all God's people,
6 and pray that the fact that you have
a share in faith may have a practical
effect towards Christ in your appreciation
of all the good there is in us
7 [including Onesimus]. [I thank God,
I say,] for I have derived great joy and
encouragement from the love you have
showed, brother, in refreshing the
8 hearts of God's people. And so,
though I have every right in Christ to

3. Except in vv. 3, 22, 25 where 'you' and 'your' are marked [pl.], the 2nd. sing (Philemon) is intended throughout this epistle by the English 2nd. pl.

6. This verse is obscure and other translations are possible. 'towards Christ' should perhaps come at the end of the sentence.

7. you . . . showed . . . in refreshing the hearts : lit. because (giving the ground of Paul's knowledge of the love) the hearts of God's people have been refreshed by you.

Philemon, he has become useful to Paul, and he would have preferred to keep him to wait on him, but is sending him back—and in doing so is sending his own heart—because he would not constrain Philemon to a kindness that he prefers to be voluntary (11-14).

Onesimus' desertion of Philemon, [resulting in his present return to his master,] may have been providentially ordered that they may be reunited for ever, not on the mere basis of the master-slave relation, but as Christian brothers (15-16). Let Philemon welcome Onesimus as though he were Paul : any wrong Philemon has suffered may be charged to Paul's account, though Philemon owes his own soul to Paul, from which fact Paul hopes to have some profit (i.e. the granting of his request). Indeed Paul knows that Philemon will give more than he asks (i.e. not only a welcome but liberty to the slave 17-21).

PHILEMON

- 9 tell you to do what you ought, I prefer
for love's sake to beseech you. As I
am like that, as Paul the old man
and now, too, a prisoner of Christ
10 Jesus, I do beseech you for my own
child, whose spiritual father I have
11 become in prison, Onesimus. Once
he was useless to you but now, [as his
name implies,] he is useful both to
12 you and to me. In sending him to
you I am sending you my own heart.
13 I had been wishing to keep him with
me to serve me on your behalf in my
14 imprisonment for the gospel, but I
decided to do nothing without knowing
your mind, so that your kindness
might be voluntary and not seem
15 enforced. Perhaps the reason he was
removed from you for a time was that
you might get him back for ever,
16 no longer as a slave but what is better
than a slave, a dear brother, very
dear to me, how much dearer to you,
17 both as a man and as a Christian. If
then you count me as a partner,
welcome him as [though he were]
18 myself. If he has done you any
harm or owes you anything, put that
19 to my account. I, Paul, write with
my own hand, I will repay you—not
to mention that you owe me your own

self in addition [to this new obligation].

- 20 Yes, brother, [welcome him :] let me have some profit from you in the Lord. Refresh my heart in Christ.
- 21 I am writing to you relying on your compliance, for I know that you will do more than I say. In addition, arrange for a lodging for me, for I hope that through your [pl.] prayers I shall graciously be given back to you [pl.].
- 23 Epaphras my fellow prisoner in
- 24 Christ, Jesus [Justus,] Mark, Aristarchus, Demas and Luke my fellow workers greet you.
- 25 The grace of the Lord Jesus Christ be with your spirit [pl.].

III. Conclusion, greetings and Benediction (22-25).

Hoping for liberty himself in answer to the prayers of the family and the church, Paul asks for arrangements to be made for his entertainment ; and sends greetings from Epaphras, (Jesus Justus ?), Mark, Aristarchus, Demas and Luke, and closes with a benediction.

20. As in v. 12 Paul has said Onesimus is his own heart, there may be 'double entendre' here. Refresh me by refreshing (giving a welcome to) Onesimus.

23. Zahn conjectures that 'in Christ Jesus' was originally 'in Christ, Jesus (Justus), Mark etc.,' thus giving the same names as in Col. 4.10-14. Three other times 'Christ' stands without 'Jesus' in this epistle (6,8, 20) and in two of these passages the phrase as here is 'in Christ'.

THE FIRST EPISTLE TO TIMOTHY.

Salutation (1.1-2).

Introduction (1.3-20).

The letter follows up "Paul's" instructions to "Timothy" to remain at Ephesus in order to suppress Gnostic teachers. Their legends and genealogies merely produce discussion: "Timothy's" aim is to be character, springing from faith (3-5)

It is this disregard of the Gospel's moral purpose that has led to ignorant teaching about the Law. The Law is good in itself (cp. Rom. 7.12), but it only applies to the wicked of every description, to those who act

- 1 Paul an apostle of Christ Jesus by the command of God our saviour and
- 2 Christ Jesus our hope, to Timothy [my] true child in [the] faith: grace, mercy, peace from God the Father and Christ Jesus our Lord.
- 3 Pursuant to my asking you, when on my way to Macedonia, to remain at Ephesus in order to instruct certain persons not to teach other than the
- 4 truth, and not to pay attention to myths and interminable [Gnostic] genealogies, which provide people with discussions instead of God's method
- 5 of [the] faith—but the aim of the [Christian] instruction [you give] is [to awaken] love from a pure heart and a good conscience and from sincere faith.
- 6 Some have disregarded these things and have turned aside to vain talk.
- 7 They wish to be teachers of the Law, though they do not understand their own statements nor the matters about
- 8 which they are so positive. The Law

1. 4. *of [the] faith*: lit. which is in [the sphere of] faith.

5. *the [Christian] instruction [you give]*: the noun corresponds to the verb 'instruct' in v. 3. Hence the addition of the phrase 'you give' in the translation.

6. *disregarded*: lit. 'missed in aim', the idea being not so much to miss a thing at which one aims, as to leave unregarded that at which one ought to aim. So 6.21, 2 Tim. 2. 18.

contrary to the sound teaching of the gospel (6-11).

is good, I know, if a man uses it
 9 lawfully, and bears in mind that no
 law is made for the upright man, but
 for the lawless and the insubordinate,
 the impious and the sinful, the godless
 and the profane, for those who strike
 father or mother, murderers, immoral
 10 persons, sodomites, kidnappers, liars,
 perjurers and those who do anything
 else contrary to the sound teaching
 11 as given in the gospel of the glory of
 the blessed God with which I have
 12 been entrusted. I thank him who
 fills me with power, Christ Jesus
 our Lord, that by appointing me to
 [his] service he [showed that he]
 13 considered me trustworthy, though
 previously I had been a blasphemer,
 a persecutor and a bully. However
 I was shown mercy because in [my]
 14 unbelief I acted in ignorance, but the
 grace of our Lord was more abundant
 [than my sin, and brought] with [it
 the] faith and love which are in Christ
 15 Jesus. It is a true saying and is
 worthy of universal acceptance that
 Christ Jesus came into the world to

The apostle was entrusted with this gospel in spite of his previous record because he had acted in ignorance, and in order that he might be to others the outstanding illustration of the undeserved grace of Christ, who, according to the 'true saying' (cp. Mk. 2.17) came into the world to save sinners (12-16).

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9. *strike . . . father . . . mother* : this weaker sense of the words is likely because 'parricides . . . matricides' would be stronger than 'murderer' which comes next.
12. *fills* : reading pres. participle with Hort (margin), Easton. cp. Phil. 4.13.
14. *but* : (de). R. V., A. V., T. Cent., Wey., Mft. all translate by 'and'. But a contrast with his former state is intended.
than my sin : cp. Rom. 5.20.
which are : the concord indicates only the nearest, 'love', but there can be no doubt but that both faith and love are intended. So Alford, Mft., Wey.

1 THEOLOGY

1 save sinners, among whom I am
 16 pre-eminent. But the reason I was
 shown mercy was that in my pre-
 eminent case Christ Jesus might display
 his utmost patience, as a sample for
 those who were to believe in him
 [with a faith] leading to eternal life.
 17 Now to the King of the Ages, [the]
 immortal, [the] invisible and [the]
 only God, belong honour and glory
 for ever and ever. Amen.

This body of instructions is pursuant to, and in accord with, the inspired utterances which led to 'Timothy's' appointment, to arm him for the good warfare for faith and a good conscience. By thrusting away a good conscience, Hymenaeus, Alexander (and others) have wrecked their faith, and been excommunicated to be disciplined by Satan (18-20).

18 I commit these instructions to you, Timothy, my child, in accordance with the prophecies which led [me] to you, that armed with them you may
 19 war the good warfare, holding fast faith and a good conscience—by thrusting this away certain persons have
 20 wrecked their faith, and among them Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to be blasphemous.

I. Church worship and Officers (Chh. 2-3).

1. CHURCH WORSHIP (ch.2)

(1) *Prayers must be made for all men* (1), especially for those in authority, (in order that Christian life may be undisturbed), (2) to the One God whose will is that all should be saved, and through the one Mediator, Christ Jesus (3-6).

2 1 Well then, the most important point I urge is that petitions, prayers, supplications and thanksgivings be
 2 made for all men, for kings and all in authority, that we may lead an undisturbed and quiet life with all
 3 godliness and gravity. So [to pray] is good and acceptable in the sight of
 4 God our Saviour, whose will is that

2. 1. *supplications* : The Greek word means free familiar converse with God (cp. Trench, Syn. p. 189-190).

Of this gospel Paul was appointed the gentile apostle (7).

2 all men should be saved and come to a realisation of [the] Truth, for :—

5 God is One,
One, also, the Mediator between
God and men,
[Himself] man, Christ Jesus,

6 Who gave himself to be a ransom
for all—

Facts attested at the proper time.

7 For this [attestation] I was appointed
a herald and an apostle—I am telling
the truth, not lying—a teacher of
[the] Faith and [the] Truth to non-
Jews.

(2) *Prayers are to be offered by the men* (not the women) in every place of worship, and in the right spirit (8). The women are to be dressed quietly and with good works (8-10). They are to listen in church, not to teach or exercise authority over men (11-12), for man was created before woman (and so should lead), and the woman not the man was deceived in Eden (and so is unfit to teach), but she finds her salvation in motherhood accepted as her Christian

8 I desire, then, that the men should
[lead in] prayer in every place [of
worship], lifting up hallowed hands
[and] without anger and wrangling.

9 Women, too, must dress themselves
in seemly attire with reserve and
modesty, not with plaits [of hair
entwined] with gold or pearls, or with
10 costly clothes, but—and this befits
women who profess to fear God—
11 with good works. Let a woman learn
in church quietly, with all deference.
12 I do not allow a woman to teach or to
have authority over [any] man, but

8. [of worship] : So T. W. Manson (Ryl. Lib. Bull. Vol. 26, Oct.-Nov. 1941, pp. 119-120).

9. *too* : lit. 'likewise' but the word seems to be used merely as a copula.

10. *to fear God* : theosebeia, only here in N.T., lit. fear of God. In the O.T. it translates 'the fear of God' Gen. 20.11., or 'the fear of the Lord' Job. 28.28.

12. *any man* : lit. 'a man' or, perhaps, 'her husband'.

calling (14-15). This is a true saying (3.1). 2 13 [I require her] to keep quiet. For

Adam was the first to be formed, then
14 Eve. And Adam was not deceived ;
it was the woman who was deceived
and fell into sin, [and so a woman can
15 never be trusted to teach]. But women
find their salvation in motherhood if
they continue in faith, love and con-
1 secration with self-control. This is a
true saying.

2. THE OFFICERS OF THE CHURCH (3.1-16). 3

(1) *The qualifications required in an overseer (episcopos) (3.1-7).*

The position affords a noble sphere and requires a man who is undivorced, a skilful teacher, and of high character who has proved his ability in his own home, is not a new convert but one who has the respect of outsiders.

If a man aspires to oversight [in the church] he desires a noble sphere.
2 So the overseer must be open to no
charge, undivorced, temperate, self-
controlled, virtuous, hospitable, a skil-
ful teacher, not a heavy drinker, nor
3 one who strikes others, but sweetly
reasonable, not quarrelsome, not avari-
4 cious, ruling his own house well ;
and one whose children are obedient
5 and quite well-behaved—but if a man
does not know how to rule his own
house, how is he to take care of God's
6 church ? He should not be a new
convert lest he grow proud and meet

13. *deceived* : the simplex verb is used for Adam, the compound for Eve. Perhaps when the two are together the compound is stronger.

15. *women* : lit. 'she', for 'find salvation' is singular. 'Continue' is plural, however, and Wey. therefore translates 'a woman . . . if she and her husband'. *find salvation in motherhood* : this agrees substantially with Alford. T. Cent., Mft., Wey. agree in the meaning 'get safely through childbirth'. Scott 'saved in spite of the curse of childbirth' Gen. 3.16.

3. 1, 2, *oversight . . . overseer* : really the equivalent of ministry . . . minister in modern free churches. Only later did the word (episcopos) come to mean "bishop" in anything like the modern sense.

sphere : lit. work.

2, 12, *undivorced* : cp. Tit. 1.6n.

- (2) *The qualifications required in a deacon* (3.8-13).

The deacon must be of high character, hold the faith and have a clear conscience. They, as well as the overseers, must be tested before they serve. Women deacons are to be of high character and not slanderous. The deacon must be undivorced and have shown his ability in ruling his own home. Efficient service as a deacon brings honour and spiritual confidence.

- (3) *These injunctions are important* because they concern the ordering of the church which is the pillar and foundation of the Truth, Christianity's open secret, here expressed in a quotation from an ancient hymn (3.14-16).

7 the doom the devil met. But he must have the respect of the outsider to avoid incurring reproach and falling
8 into the devil's trap. Deacons, similarly, [must be] serious, not double-tongued, not addicted to heavy drinking,
9 holding the faith divinely revealed, and
10 have a clear conscience. But let these too, [as well as the overseers,] first be tested ; then, if free from objection,
11 let them act as deacons. Similarly [if] women, they [must be] serious, not slanderous but temperate and trust-
12 worthy in every way. Let deacons be undivorced men, ruling their children well and their own households.
13 Those who serve well as deacons win for themselves an honourable standing and great boldness in the faith they have in Christ Jesus.
14 Though I hope to come to you very soon, I am writing these
15 injunctions in order that, if I am delayed, you may know how [people] ought to behave in the household of God which is the church of the living God, the pillar and foundation

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6. *doom the devil met* : krima, doom, judgement, in modern Greek means " sin ". If this meaning is possible as early as this, we would get a better sense by translating, " fell into the devil's sin " of pride : cp. Jude 6, 2 Pet. 2.4, Is. 14.12.
8. *Deacons* : the meaning is church servants, especially for the service of the poor, and is much nearer the modern Congregational or Baptist deacon than the Anglican.
11. Mft. and Easton take "*women*" to mean the deacons' wives : Alf., T. Cent., Wey., Scott, the women who are in the order of the deacons.
13. *serve well* : the point of the aorist ptcp. is not that the service is past, but that the good standing is gained by serving.

3 16 of the Truth. And all agree that Christianity's open secret is a great thing :—

Who was manifested in flesh,
Vindicated by [the] Spirit,
Seen by angels,
Preached among the nations,
Believed on throughout the world,
Received up into glory.

II. " Timothy " in relation to his Flock. (4.1-6.2).

1. GENERALLY (4.1-16).

- (a) He will be in conflict with teachers of asceticism and must show his people the truth with a mind formed by the lessons of the Faith, avoiding the current silly myths (4.1-7).

4 1 But [in spite of the Church's being the pillar and foundation of the Truth,] the Spirit says definitely that in later times some will fall away from the Faith, paying attention to deceiving spirits and what demons
2 teach, [and snared] by the humbug of liars who are branded in their con-
3 science and bid people abstain from marriage and from foods which God created for believers—those who have really come to know the truth—to

16. *Christianity's* : lit. of 'the godliness' cp. Tit. 2.12n.

Who : this word begins a quotation from an ancient Christian hymn, but doubtless the Pastor makes 'who' the relative referring to 'open secret'—cp. Col. 2.2, 'the open secret which is in Christ' or, 'is Christ'.

Vindicated . . . Seen : Alford takes the former to refer to Jesus' baptism (Mk. 1.10), and the latter to the angels who ministered to him after the Temptation (Mk. 1.13). If so there is no reference to the death of Jesus at all. But if 'Vindicated by the Spirit' refers to the Resurrection (cp. Rom. 1.4, Jno. 16.10), we have therein an implicit reference to the Death of Christ, and 'Seen of angels' will refer to the angels at the tomb. The first stanza then refers to the earthly life of Jesus, including his death and resurrection : the second refers to his work in the world through his church, the last line, 'Received up into glory' meaning his ascension, which inaugurated the Session on the right hand of God (Acts 2. 34-36, 1 Cor. 15. 25 cp. Charles, Rev. II. 149n.) whence he directs the operations of his church. The last line forms a climax because it takes us into the glory that lies behind the church's work.

4. 1, 2 *and what demons teach, [and snared] by the humbug of liars* : similarly Easton, Bengel, Alford (?) Wey., who connect *en hupocrisei* with *apostesontai*. If we connect *en hupocrisei* with *didaskaliai daimonion*, as do Mft., White in E.G.T., T. Cent. we should render 'what demons teach through the humbug of liars.'

4 4 partake of with thanksgiving. For
 everything that God has created is
 good, and nothing is to be tabooed if
 it be received with thanksgiving ;
 5 for it is hallowed by the word of God
 6 and prayer. If you put these things
 to the brothers you will be a good
 servant of Christ Jesus, forming your
 mind by the lessons of the Faith, the
 good teaching with which you have
 7 become familiar—but shun the current
 silly myths. Train yourself for Christ-
 8 ian living ; for the discipline of the
 body is of little use, but the Christian
 life is useful in all respects : it has
 the promise of life both present and
 9 future. It is a true saying and worthy
 of universal acceptance :—

(b) He must train himself
 for Christian living,
 inspired by the hope
 of eternal life ; and
 so watch himself and
 his teaching and be
 diligent in his pastoral
 duties, that he will set
 the right example,
 and save himself and
 his people (4.8-16).

10 For this is why we toil and struggle,
 [namely]

Because we have set our hope on
 the living God,

Who is the Saviour of all men—
 11 especially of believers. Give these
 instructions and teach these lessons
 12 constantly. Let no one look down
 on your youthfulness, but in speech,
 in behaviour, in love, in faith and in
 purity, be an example to the believers.
 13 Until I come give your attention to
 reading [the scriptures to the people],

6. *Faith, the good teaching* :—taking the kai (and) after ' faith ' as accensive (= even).

7. *Christian living* : lit. godliness—see Tit. 2.12n.

4¹⁴ to exhortation and to teaching. Do
not neglect the gift you have which,
amid prophecy, was given [by God]
to you when the elders laid their hands
15 on you. Give your attention to these
things, be [absorbed] in them, that your
16 progress may be clear to all. Watch
yourself and your teaching, keep at
your duties ; for in doing so you will
save both yourself and your hearers.

2. IN RELATION TO THE
VARIOUS GROUPS WITH-
IN THE CHURCH
(5.1-6.2).

Elderly men,
Young men,
Elderly women,
Young women (5.1-2),
Widows (5.3-16).

The needy widow is to have church support : the widow with relatives is to be supported by them (5.3-8).

Widows on the church list must be sixty years of age, undivorced, and with a reputation for good works (5.9-11).

Younger widows must not be put on the list but should remarry (11-15).

5¹ Do not rebuke an elderly man but
appeal to him as to a father, the
2 younger men [treat] as brothers, the
elderly women as mothers and the
young women, with perfect decorum,
3 as sisters. Honour [with support]
4 widows who are real widows, but if
any widow has children or grand-
children, let these learn [that their]
first [duty is] to practise their Christ-
ianity to their own family, and to make
a return to those who have given them
life, for this is acceptable in God's
5 sight. The real widow without rela-
tives has her hope set on God and,
night and day, is ever at her petitions
6 and prayers ; but the dissolute widow
7 lives a living death. Give these in-

14. *amid* : i.e. to the accompaniment of. For this weakened use of *dia* cp. Rom. 2.27 'you with your written law and circumcision.'

5. 4. *grandchildren* : lit. descendents. *Those who have given them life* : lit. progenitors. The term is the correlative of "descendents" translated above as "grandchildren".

acceptable : cp. Ex. 20.12.

6. *lives a living death* : lit. though living is dead.

5 instructions to prevent their being open
8 to any reproach. But if any one
makes no provision for his relatives,
especially those of his own family,
he has disowned the Faith and is
worse than an unbeliever.

9 Let no one be put on the list as
a widow who is less than sixty years
of age. [She must be] undivorced,
10 with a reputation for good works,
such as having brought up children,
shown hospitality, washed the feet
of God's people, relieved the afflicted—
[in short] carried on every kind of
11 good work. But decline [to put]
young widows [on the list], for when
their young nature rebels against Christ
12 they desire to marry, and are guilty
because they have broken their former
13 pledge. Together with this they learn
to be idle as they go from house to
house, and not only idle but gossiping
and interfering, reporting things they
14 have no right to. And so I want the
young [widows] to marry, to have
children, to rule their household and
to give our adversaries no opportunity
15 to revile us, for even now some have

12. *are guilty* : lit. having condemnation. But in Modern Greek *krima* means 'sin' and perhaps so here and in 3.6. If so we should translate, 'and sin as is evident because they have broken' or, 'and sin by having broken'. But if *krima* means 'condemnation' the condemnation may be merely that by Christian people, and no more may be meant than that they are looked at askance.

Widows should be supported by relatives if any (16).

Elders.

Those who rule well, especially if they preach and teach should have special remuneration as scripture teaches (Deut. 25.4, Lk. 10.7) (5.17-18).

Any charge against an elder must be vouched for by two or three witnesses (Deut. 19.15). Elders proved guilty to be reprimanded before the church (5.19-20).

Discipline must be exercised without prejudice or partiality (21) and the forgiveness of the church (laying on of hands) accorded to the penitent without haste, or "Timothy" will incur complicity with other men's sins (22). He must keep himself unsullied, but purity

5 16 wandered away after Satan. Let any believer, man or woman, who has [relatives who are] widows relieve them : do not let the church bear the burden, that [so] it may relieve those widows who are really widows.

17 Let elders who rule [the church] well be regarded as deserving special honour and remuneration, especially those whose labour lies in preaching

18 and teaching, for the scripture says,

You shall not muzzle an ox treading out the grain [Deut. 25.4]

and,

A workmen deserves his wages, [Lk. 10.7]

19 Do not accept a charge against an elder unless supported by two or three

20 witnesses [Deut. 19.15]. Those elders who are sinning reprimand in the presence of all the [members of the church] that the rest may fear. In the

21 presence of God and Christ Jesus and the elect angels I charge you to keep these precepts without prejudging [any case] and never acting with parti-

22 ality. Do not lay hands on any one hastily and do not incur complicity with the sins of others : keep yourself

16. *Man or woman* : following the reading of D, Syr. etc.

17. *honour and remuneration* : the Greek word (*timē*) means both.

22. *lay hands on* : Easton, p.160 shows that this refers not to ordination but to the restoration of the lapsed by blessing : cp. Mk. 10.16.

does not mean asceticism (23). The sins of some men are obvious : others' sins come out later, and similarly with good deeds (24-25).

- 5 23 unsullied. Do not continue to drink water only but make use of a little wine on account of your stomach and
24 your frequent indispositions. The sins of some men are in full view and march before them to judgment ; while the sins of others trail on behind them.
25 Just so, some good deeds are in full view, and those that are not cannot be concealed.

Slaves must honour their masters whether these are non-Christians or Christians. The foregoing instructions are to be urged constantly (6.1-2).

- 6 1 Those who are under the yoke of slavery must regard their masters as worthy of every honour, lest the name of God and the Teaching be defamed.
2 And those whose masters are believers must not treat them with disrespect because they are brothers : they must serve them all the better because they who enjoy the benefit [of their service] are believers and beloved. Keep teaching these things and urging them.
3 If any one teaches other than the Truth and does not adhere to the sound words, those of our Lord Jesus Christ and the teaching that is in
4 accordance with Christian living, he is conceited and completely ignorant, but is mad about discussions and wordy arguments, which produce envy,

Epilogue (6. 3-21.)

1. THE FALSE TEACHERS (Cp. Introduction 1.3-11) AND THEIR COVETOUSNESS —LEADING TO A WARNING AGAINST THE VANITY AND PERIL OF WEALTH (6.3-10).

Those who depart from the sound words are conceited wind-bags debased

22. *Unsullied* : the reference is perhaps first to what precedes, complicity with the sons of others, but the word suggests to the writer that purity does not require asceticism (v.23).
24. *march before* : or, precede—perhaps a reference to the 'titulus' or statement of the crime often borne on a board before the criminal or hung round his neck on the way to execution. vv. 24, 25 hark back to v.22 lay hands hastily on no one because while some are seen at once to be unfit, others are so seen only on close inquiry (24). Similarly the fitness of others is obvious while of some the fitness is found on enquiry.

in mind and ignorant of the Truth. They produce every kind of friction in the church and their motive is covetousness for they regard Christianity as a source of profit (3-5). So indeed it is when it makes us independent of possessions—and at last we have to leave our possessions. The desire for riches leads to perdition, and the love of money is the root of all evil and has led some astray from the Faith and brought them much remorse (6-10).

2. PERSONAL ENCOURAGEMENT TO "TIMOTHY" (6.11-16)

Flee from covetousness and its attendant evils, but pursue integrity, Christian living (godliness) and its attendant graces (11).

Fight the Christian fight and lay hold of eternal life to which you were

- 6 contention, slanders, wicked suspicions,
 5 perpetual wranglings [carried on] by men who are debased in mind and destitute of the Truth, and who think that Christianity is a source of profit.
 6 And a great source of profit Christianity is, when it brings independence of
 7 possessions. [And this we have to come to] for we brought nothing into the world and we can carry nothing out of it, but if we have
 8 food and clothes, with these we shall
 9 be sufficiently provided. But those who wish to be rich fall into temptation, into a trap and into many foolish and harmful desires which sink men in destruction and perdition.
 10 For love of money is the root of all evil, and some people in their craving for it have strayed away from the Faith and pierced themselves with many a shoot of [remorseful] anguish.
 11 But, man of God, flee you from these things and pursue integrity, Christian living, faith, love, endurance, gentleness.
 12 Fight the good fight of the Faith, lay hold of the life eternal to which you were called when you made your good confession [of faith] before many

6. 7. It seems best to follow Hort. in omitting OTI read by dittography for the last syllable ON of kosmon.

10. *the root* : no article in Greek, but as Alford shows it must be understood here. Cp. 1 Cor. 11.3 *kephale* with the article followed by the same word without the article.

11. *Christian living* : lit. godliness cp. Tit. 2. 12n.

12. *your* : the article may mean, however, 'the well-known (confession)'.

called in baptism. Before God and Christ I charge you to keep your baptismal charge spotless and blameless till Christ's appearing which God will bring about in due time (12-16).

6 13 witnesses. Before God the fount of life of all creatures and before Christ Jesus who bore his witness to the good confession in the presence of Pontius Pilate, I charge you to keep your baptismal charge spotless and blameless till the appearing of our Lord Jesus Christ, which at the proper time will be brought about by

The blessed and only Potentate,
The King of Kings and the Lord
of Lords,

16 Who alone has immortality,
And dwells in light unapproachable,
Whom no man has seen or can see,
Who has honour and dominion
eternal : Amen.

3 A CHARGE FOR THE RICH (6.17-19).

"Timothy" is to bid them not to be haughty, to set their hope on God, not riches, and to be generous, thus laying up treasure in heaven.

17 Charge those who in this present world are rich not to be haughty, and not to have their hope fixed on riches with all its uncertainty, but upon God who provides us richly with all things for our enjoyment—[charge 18 them] to do good deeds, to be rich in good works, to be open-handed and 19 generous, [so] laying up as their treasure a right good store for the future, that they may lay hold of the life which is

13. *fount of life* : lit. who gives life to, or, sustain the life of.

14. *baptismal charge* : lit. commandment.

16. *who has honour and dominion* : lit. to whom honour and dominion. It is difficult to decide whether the verb to be supplied should be assertive (is, are) or precatory (be). In 1 Pet. 4.11 'is' stands in the text.

17. *riches with all its uncertainty* : lit. the uncertainty of riches (genitive of apposition), i.e. the uncertainty which riches is.

19. *a good store* : following Bos' conjecture, *thema lian* for *themelion* (foundation).

4. A FINAL CHARGE TO
"TIMOTHY"

He must guard the deposit of the Truth (20).

5. BENEDICTION (21).

6 20 life indeed. O Timothy, guard the deposit [of the Truth], avoiding the current clap-trap and antitheses of what is falsely called Knowledge.

21 By making a profession of this some have disregarded the Faith. Grace be with you.

20. *antitheses* : possibly a reference to Marcion's "Antitheses".

21. *disregarded* : cp. 1, 6n.

THE SECOND EPISTLE TO TIMOTHY.

Introduction (1.1-5).

Salutation (1.1-2)

Thanksgiving for

"Timothy's" faith (1.3-5).

"Paul" who serves God like his ancestors constantly prays for and longs to see "Timothy" whose faith also is ancestral. That is, the Pastor speaking in the name of Paul reminds the young pastors that they are the third generation of Christians, and have inherited Paul's faith.

First Exhortation (1.6-11).

Be zealous, be courageous: God who chose us by his grace and appointed us our function, gives the strength.

Stir up your ordination grace (6), and be courageous in accordance with the spirit God has given (7) and so be not ashamed of bearing witness nor of the suffering

1 Paul, by the will of God an apostle
of Christ Jesus in fulfilment of the
2 promise of life in Christ Jesus, to [my]
beloved child Timothy ; grace, mercy,
peace from God the Father and Christ
Jesus our Lord.

3 I thank God whom I serve with
conscience clear like my ancestors,
how unceasingly I make my [τῇν]
mention of you night and day in my

4 prayers. I long to see you—for I
remember your tears—that I may
5 be filled with joy. I remember the
sincere faith you had which first was
found in your grandmother Lois and
in your mother Eunice, and, I am
certain, is in you too. And so I remind

6 you to fan into a flame God's gift
which you have through the laying on

7 of my hands. God did not give us a
spirit of cowardice, but a spirit of power

8 and love and self-control. So do not
be ashamed of the witness [you are to
bear] about our Lord, nor of me his
prisoner, but, endued with the power

1. 1. *in fulfilment of* : lit. in accordance with. Here and in Tit. 1.1 most take *κατά* = for (Bengel, ad). But Scott points out that there is no difficulty in taking *κατά* in the ordinary sense if the writer has in mind the new Christian as contrasted with the old Jewish dispensation.

5. *found* : lit. dwelt.

apostle, and flinch not from hardship.

The strength for this comes from God (8) who in the eternal past chose us, not for our merits but by his grace, now displayed in the advent of Christ Jesus : whose gospel the apostle has been chosen to serve (9-11).

God gives, take your share of hardships for the gospel.

- 9 He saved us and called us
To be devoted to him,
Not because of anything we had done,
But because of his own gracious purpose,

Grace which was bestowed on us in Christ Jesus

In the eternal past,

- 10 And has now been displayed
Through the Appearing of our Saviour

Christ Jesus,
Who rendered death powerless
And brought life and immortality to light

Through the gospel,

- 11 for which I was appointed a herald,
an apostle and a teacher. This is the reason I have these additional [καί]

- 12 sufferings, but I am not ashamed, for I know in whom I have put my trust ;
and am sure he is able to guard, until that day, the deposit I have made with him.

Second Exhortation (1.12-18)

Be loyal to the apostle like Onesiphorus and unlike the Asian Christians.

The apostle's present sufferings are due to the gospel, but he has committed

9. *in the eternal past* : lit. before eternal times.

12. As God is to guard the deposit it must be made by Paul, not by God. The deposit, then, is Paul's own self or soul. So Bengel 'anima nostra, nos ipsi et portio nostra coelestis'. Alford similarly ; followed, apparently, by T. Cent. N.T., Wey., Mft. This suggests to the writer another deposit, the tradition handed on by Paul (13), referred to explicitly in (14) as a deposit which Timothy is to guard. This second sense is repeated in 1 Tim. 6.20, naturally, if as according to Easton and others, the order of composition is 2 Tim., Tit., 1 Tim.

himself to God who will keep that deposit safe (12).

With "Timothy" the apostle has deposited a body of sound doctrine. Let him keep an outline of it (the Pauline Epistles?) before him in Christian faith and love through the Holy Spirit (13-14). He thus expects from "Timothy" the devotion of Onesiphorus who served him nobly and unashamed in both Rome and Ephesus (16-18)—unlike the Asian Christians including Phygelus and Hermogenes who deserted him (15).

13 In the faith and love which are in Christ Jesus have [by you] as an outline of sound words what you have
14 heard from me. This noble deposit guard through the Holy Spirit that
15 dwells in us. You know that all [the Christians] in [the province of] Asia, including Phygelus and Hermogenes, have turned away from me.
16 May the Lord grant mercy to the family of Onesiphorus, for he often cheered me and was not ashamed of
17 my chain, but came to Rome and carefully sought for and found me—
18 may the Lord grant him to find mercy from the Lord in that day—and the extent to which he served [me] in Ephesus you know quite well.

Third Exhortation (2.1-13). (partly a reinforcement of of the first).

Be a good soldier of Christ Jesus.

So (1) Let "Timothy" be strong in the grace of Christ and commit the deposit of sound doctrine the apostle has left him to faithful and competent teachers who will pass it on (1-2).

(2) Let him accept hardship, for, as a soldier

2 1 So you, my child, be strong in the
2 grace of Christ Jesus ; and the things you have heard from me through many witnesses, commit to faithful men who will be competent to teach others too.

3 Take your share of hardships as a
4 good soldier of Christ Jesus. A soldier on a campaign avoids entanglement in the affairs of [civilian] life, that he

14. *This* : lit. The. But the position of 'noble deposit' is emphatic.

18. Easton takes the first 'Lord' to be Christ, the second, God (cp. Mt. 10. 32-33, Lk. 12.8, 9).

2. 1. *of Christ Jesus* : lit. that is in C. J.

2. *through* : not "in the presence of". The Pastor thanks of "Timothy" as having received Paul's instruction indirectly—which was true of the young pastors he is really addressing.

he must practise single-minded devotion to his commander (3-4), as an athlete keep the rules, and, as a cultivator of God's vineyard, work (5-7).

- (3) Let him keep ever in memory his commander, Jesus Christ, in his death, resurrection and humanity, as the apostle taught (8).

The apostle is an example in all this. He puts up with everything including ill-treatment and imprisonment that he and his hearers may attain salvation. True is the word, with its glowing promises, which reminds us that if we disown our Lord, he will disown us : but whatever we do he ever remains worthy of our trust (9-13).

Fourth Exhortation (2. 14-26).

Avoid controversy.

Keep your hearers from controversy by reminding them of these fundamentals, and making your-

2 may serve his commanding officer
5 with satisfaction, and an athlete gets the victor's wreath only if he has
6 kept the rules. The *toiling* farmer must have the first share of the produce.

7 Consider what I say, for the Lord will give you understanding in everything.

8 Remember,

Jesus Christ,

Risen from the dead,

Of Davidic lineage,

9 according to my gospel. In its service I am ill-treated and even in chains like a criminal. The word of God,
10 however is not chained, and so I put up with everything for the sake of God's chosen people, that they as well as I may attain salvation—the salvation that is in Christ Jesus—and eternal glory. True is the saying,

11 For if we died with him,
We shall also live with him ;

12 If we endure,
We shall also reign with him ;

If we disown him, he too, will disown
13 us ; if we do not trust him, he remains trustworthy, for he cannot be false to himself.

14 Remind [your hearers] of these things, charging them in the sight of God not to engage in wordy controversy—it has no use, [but] it overthrows [the faith of] those who hear it.

self a master of the word of truth (14-15)

Especially avoid the current religious clap-trap: those who use it will increase in irreverence and their teaching is like a spreading gangrene (16-17).

Such errorists are Hymenaeus and Philetus, who, saying that the resurrection is over, are overturning the faith of some (18). Faith, however, has a firm foundation, the Church, laid by God and sealed by him with holiness and righteousness (19). But as a great house has both honourable and menial utensils, so the church naturally includes some unworthy members (20). To be honourable and useful to the Lord we must keep clear of such (21). Thus the Lord's servant must flee from the desires incident to youth; but, in fellowship with truly Christian men, seek to be of sterling character (22). Controversy engenders quarrels which are opposed to his duty to be a gentle and skilful teacher, able to rescue deluded souls from Satan's snares (23-26).

2 15 Do your best to commend yourself to God as a workman with no reason to be ashamed, who rightly handles
16 the word of truth. But shun the current clap-trap, for [those who use it] will become more and more impious,
17 and their teaching will spread like gangrene. Such are Hymenaeus and
18 Philetus, the kind of men who have disregarded the truth, saying that the resurrection has already taken place, and so are overturning the faith of
19 some. Nevertheless the solid foundation God has laid, [the church,] stands firm, bearing this seal, The Lord knows those who are his [Nu. 16.5 LXX], and, Let everyone who names the name of the Lord turn from wickedness [Nu. 16.
20 26, 27, Is. 26.13]. But [the presence of the unworthy in the church is unavoidable for] in a great house there are not only gold and silver but also wooden and earthen utensils, and some for honourable and some for
21 menial use. If any one do but keep himself clear of these [menial utensils], he will be a utensil for honourable use, consecrated and useful to the master of the house, equipped for every [kind

- 2 22 of] good work. Flee from the desires incident to youth, but pursue integrity, fidelity, love, peace with those who invoke the Lord with true intention.
- 23 Refuse [to allow] foolish and un instructed discussions, knowing that they
- 24 engender quarrels : but the Lord's servant must not quarrel but be mild to all, a skilful teacher, forbearing,
- 25 gentle in correcting the opponents in the hope that God may lead them to change their mind and recognise the
- 26 truth, and so recover from [their spiritual] intoxication, [and escape] from the trap in which the devil has caught them to do his will.

Fifth Exhortation :

Recognise the degeneracy of the times (3.1-9).

Recognise that you have to deal with a serious deterioration of character in the church (1-4), with hypocrites (5), including those who by underhand means get poor weak women into their power, and (like Jannes and Jambres) resist Christian truth. But these counterfeit Christians will be checked (6-9).

- 3 1 But keep this in mind ; there will come difficult times in the last days.
- 2 For men will be selfish, avaricious, boastful, arrogant, scurrilous, disobedient to parents, ungrateful, godless,
- 3 callous, implacable, slanderous, licentious, fierce, no lovers of good, treacherous, reckless, conceited, loving pleasure
- 4 not God, maintaining the appearance of godliness but having rejected its
- 5 power. Shun these too, for they include those who make their way into the homes and get into their
- 6 power poor weak woman burdened with [the consciousness of their] sins and under the dominion of fitful

22. *true intention* : lit. clean heart.

3. 6. *fitful* : lit. various.

3 7 desires, women who are ever learning
and [yet] never able to arrive at the
8 recognition of the truth. Just as
Jannes and Jambres resisted Moses,
so do these men resist the truth,
man with mind debased, counterfeit
9 Christians. However they will succeed
no further, for their folly will be plain
to all, as that of those [wizards]
became.

Sixth Exhortation :

You have great advantages : use them fully
(3.10-17).

You, " Timothy " in contrast with these imposters, who go from bad to worse (13), have had and have the advantages of close contact with the apostle's character and persecutions (10-11)—persecution will befall all who live the true Christian life (12). Continue in what you have learnt from the apostle, and the sacred writings which are profitable for every phase of your work (14-17)

10 But you have had close acquaintance with my teaching, my procedure, my firm resolution, my faith, my patience, my love, my steadfastness,
11 my persecutions, my sufferings, what I suffered in Antioch, in Iconium, in Lystra, the persecutions I endured—and the Lord rescued me from them all.
12 And all who are set on living a godly
13 Christian life will be persecuted. Bad men and impostors will go from bad to worse deceiving and being deceived.
14 But do you continue in the things you have learned and been convinced of, knowing from whom you have learnt
15 them, and that from infancy you have known sacred writings which are able to make you wise with a wisdom that through faith in Christ Jesus brings sal-
16 vation. Every scripture is divinely inspired and is useful for teaching [truth],

8. *counterfeit Christians* : lit, counterfeit as regards the Faith.
12. *a godly Christian life* : lit, religiously in Christ Jesus.

Seventh Exhortation :

Ply your ministry with your might : you can no longer lean on the older generation (4.1-8).

By the most solemn and sacred realities of our religion I urge you to preach the word in all its functions, never ceasing or losing patience (1-2), as a counterblast to the itch for novelty and the myth-mongering which are now upon us (3-4). Myths will not cozen one who like you must be level-headed, facing hardship, carrying out the duties of your ministry, now without dependence on the older generation which is passing to its reward, the crown awarded to the righteous, to all who have loved the Lord's appearing (5-8).

- 3 for convincing [of error or wrong],
for correction [of faults and] for
17 training in right living, to free the man
of God from every defect and fully
equip him for every good work.
- 4 1 In the presence of God and Christ
Jesus who soon will judge the living
and the dead, and by his Appearing
and his [Heavenly] Kingdom, I charge
2 you : preach the word, get at it when
it suits [others] and when it does not ;
convince, rebuke, exhort, never losing
patience or refraining from teaching.
3 For the time will come when they will
not put up with sound teaching ;
but, having itching ears, will accumu-
late for themselves teachers to suit
4 their own desires and will turn away
from hearing the truth and turn aside
5 to myths. You however, always be
level-headed in everything, submit to
hardship (or, ill-treatment) do a prea-
cher's work, carry out the duties of
6 your ministry. [You will have to
depend on yourself,] for my life is
even now being poured out as an
offering, and the time of my departure
7 has come. I have fought the good
fight, I have run the race, I have kept
8 the faith. Now there is reserved for
me the crown awarded to righteousness,
which the Lord, the righteous judge,

17. to free . . . from every defect : lit. that the man . . . may be perfect.

4 will award me in that day ; and not only me, but all those, too, who have loved his appearing.

A possibly genuine Pauline fragment or Pauline details added for the sake of verisimilitude (4.9-18).

9 Do your best to come to me soon,
10 for Demas has forsaken me through love of this present world, and has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke
11 is with me. Pick up Mark and bring him with you : he is useful in his
12 service to me. Tychicus I [have]
13 sent to Ephesus. When you come, bring the cloak which I left in Troas with Carpus, and the books and
14 especially the parchments. Alexander the smith has done me much harm : the Lord will repay him according to his deeds [2 Sam. 3.39, Ps. 28.4, 62.12,
15 Prov. 24.12]. Do you, too, beware of him, for he strongly opposed my
16 message. When I made my first defence no one supported me but all abandoned me—may they not have to
17 answer for it—but the Lord stood by me and gave me strength fully to proclaim the gospel and to let all the non-Jews hear it, and I was delivered out of the lion's mouth [Ps. 22.21,
18 cp. Dan. 6.22]. The Lord will rescue

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4. 11. *useful . . . to me* : lit. useful to me for service,—which may mean useful to me in the service I render in my ministry.
13. *parchments* : probably rolls of the O.T. scriptures (Moulton and Milligan).
14. *smith* : lit. coppersmith. But the word was used with more general meaning. Who this smith was we do not know : cp. Acts 19.33, 1 Tim. 1.20.
16. *first defence* : cp. (?) Acts 24.1-23.

4 me from every wicked manoeuvre and bring me safe into his heavenly kingdom. To him be the glory for ever and ever. Amen.

The Pastor's Conclusion
(4.19-22).
(modelled on Paul).

19 Give my [kind] greetings to Prisca
and Aquila and the family of Onesiphorus.
20 Erastus remained behind at Corinth ; I left Trophimus in Miletus
21 sick. Do your best to come before winter. Eubulus sends greetings and Pudens and Linus and Claudia and all
22 the brothers. The Lord be with your spirit. Grace be with you.

THE EPISTLE TO TITUS.

Salutation (1.1-4).

"Paul", God's servant and Christ's apostle, in harmony with the Christian faith and life, which are based on hope of eternal life divinely promised from eternity and now declared in the gospel message entrusted to him by God, to "Titus" his spiritual son : grace and peace from God the Father and Christ Jesus the Saviour.

1 Paul, a servant of God and an
apostle of Jesus Christ, in harmony
with [the] faith of God's chosen people
and [the] knowledge of the truth that
relates to the Christian life, [which
2 are based] on the hope of eternal
life : this eternal life, God, who never
lies, promised in the eternal past,
3 but at the proper time declared his
word in the message with which I
have been entrusted by the command
4 of our God and Saviour—to Titus,
[my] true child in a faith we share;
Grace and peace from God the Father
and Christ Jesus our Saviour.

1. The Appointment of Elders (1.5-9).

Elders are to be appointed in every city in Crete, who are open to no charge of any misconduct, without children of objectionable character (6), and with a good Christian character themselves (7-8), hospitable and faithful to the

5 The reason I have left you in Crete
is that you may finish setting right
what is incomplete and appoint elders
in every city as I instructed you.
6 [You are to appoint] a man [only]
if he is open to no charge, undivorced,
with believing children who are under
no imputation of fast living and are

1. 2. *promised in the eternal past* : see 2. Tim. 1.9n. The sentence seems to rest on 2 Tim. 1.9 ; the promise was made in the very existence of Christ, though Christ is not mentioned here. The next phrase "declared his word" rests on 2 Tim. 1.10 "brought light and immortality to light through the gospel", but "his word" has been added (as Easton points out) because God has not yet "brought" to light "immortality but only the means of winning it. Epharosen "declared", (strictly, "manifested," made plain") is taken over from 2 Tim. 1.10, and "word" is not really a suitable object for it—it occurs only here in N.T. as object of phaneroo.

6. *undivorced* : lit. the husband of one wife. Easton p. 212 shows that the meaning is "undivorced".

gospel, so that they can give exhortation and confute objectors (8-9).

2. The Gnostic Christians (1.10-16)

Many, especially Jewish, Christians are insubordinate (10), and are perverting whole families by teaching for gain (11) Jewish legends, legalist maxims (14) and antinomianism (15). Their professed purity (15) and knowledge of God are contradicted by their actions. These characteristically Cretan objectors to the true gospel (12-13) must be sternly rebuked (13).

- 1 7 not insubordinate. For the overseer must be open to no charge, as he is God's steward, not headstrong, nor quick tempered, nor a heavy drinker, not one who strikes others nor one who makes money in disgraceful ways ;
- 8 but hospitable, loving the good, self-controlled, upright, devout, self-
- 9 restrained, holding on to the trusty message which is in harmony with our teaching, that he may be able both to give exhortation based on sound teaching and to confute those who
- 10 raise objections. [These objectors] are numerous, insubordinate and talk deceptive nonsense, especially the Jew-
- 11 ish Christians : they must have their mouths stopped, for they are perverting whole families by teaching for sordid gain what they ought not to teach.
- 12 A Cretan, a prophet of their own has said,
- Cretans are always liars, savage animals, idle gluttons.
- 13 This evidence is true. So rebuke them sternly, that they may be sound in

7. *overseer* : Gk. *episcopos*, but the same as "elder" in verses 5 and 6. According to Easton the writer is using an Ethical List of the qualities required in The Overseer, not a Christian list. He begins with the quality, Open to no charge (6), and then adds the Christian requirements with regard to marriage and the family. In verse 7 he returns to the list and begins again with the first quality, Open to no charge, and then continues with the qualities that follow in the list.

9. *our* : lit. the.

based on : lit. in, i.e. in the sphere of.

confute : or, convince (cp. 2 Tim. 4.2).

10. *talking deceptive nonsense* : lit. speaking vain words and deceiving.

14 the faith, instead of giving attention
to Jewish myths and the precepts of
men who have turned away from the
15 truth. All things are pure to the
pure, [they say. Yes,] but to these
who are polluted and unbelieving
nothing is pure, but their mind is
polluted and their conscience. They
16 claim to know God, but they disown
him by their actions, for they are
odious and disobedient and unfit for
any good work.

3. "Titus' " Teaching
(2.1-15) must be

(1) *practical exhortation
addressed to the differ-
ent components of the
Church—*

old men (2),
old women (3),
young wives (4-5),
young men—the im-
portance of "Titus'"
example and the
character of his
message (6-8),
slaves (9-10).

2 1 But you, ["Titus"], speak what
2 sound teaching demands: teach that the
older men must be temperate, serious,
self-controlled, sound in faith, love,
3 endurance: that the older women,
similarly, must show demeanour befit-
ting their sacred calling, not speaking ill
of others nor slaves to drink, but
4 steadying the younger women with
good advice, to be loving to their
5 husbands and children, self-controlled,
pure, domestic, kind, submissive to
their husbands, and so avoid reproach
6 to God's [gospel] message. Urge the
younger men, similarly, to be self-
7 controlled in all things, and make
yourself an example of good works

15. Easton suggests that, All things are pure to the pure, was a Christian saying derived from Jesus' words in Mk. 7.15 (cp. Paul's comment on this in Rom. 14.14), and used by the "Gnostics" in the sense that as they were pure everything was permitted to them. The Pastor's comment is that they are not pure.

2 with your teaching free from insincerity
 8 and serious, a sound unexceptionable
 message, so that any opponent may be
 shamed by having nothing bad to say
 9 about us. Urge slaves to be sub-
 missive to their masters in everything,
 10 to please them and not to contradict
 or pilfer, but to show perfect and kind
 fidelity, so that they may bring credit
 to the teaching of God our Saviour
 11 in all they do. For God's grace
 bringing salvation to all men has
 12 appeared, teaching us to reject impiety
 and worldly desires and live a self-
 controlled, upright and godly life in
 13 this present world, waiting for the
 blessed object of our hope, the appear-
 ing of the glory of our great God
 14 and Saviour Christ Jesus, who gave
 himself up for us [Mk. 10.45] that he
 might redeem us from all wrong doing
 [Ps. 130.8], and purify [Ezek. 37.23] for
 his own possession [Deut. 14.2, Ex.
 19.5] a people intent on doing good

(2) *based on the message of the gospel* (11-15).

The godly Christian life is inspired by—

(a) the glorious hope of the appearing of Christ (11-13),

(b) Christ's self-giving to redeem us from all wrong-doing and to purify a people for himself (14). Assert your authority in this message (15).

2. 10. *bring credit to* : lit. adorn, beautify.

11. *grace* : here the whole Christian message ; cp. 1 Pet. 5.12.

12. *impiety* : The word (*asebeia*) is the opposite of *eusebeia*. Both have a cultic reference—*eusebeia*, "operative cultative piety" (Alford on Acts 3.12). In Christian use *eusebeia* practically means Christianity, and Easton rightly translates by 'religion,' 'our religion' and true religion'. *Asebeia* its opposite means then the opposite of Christianity and especially heathen religion, which for the Christian was the supreme impiety. In the N.T. it does not mean irreligion in our sense of the term.

13. *God and Saviour* : the Greek idiom taken strictly means that the Saviour and God are the same ; and as God and Saviour are constantly conjoined in contemporary pagan religion where one person is meant, it is best to take it as in the translation above. So Easton against Scott.

2 15 works. Keep on saying these things and urging them and confuting [objectors] with them, with all authority. Let no one disregard you.

4. **The Christian's attitude to Rulers should be submissive, and to heathen neighbours kindly** (3.1-8), for we Christians must remember that we have been delivered from the same heathen way of life by God's mercy's recreating us by the Holy Spirit in baptism, and making us heirs of eternal life (1-7). The teaching centring in baptism is practically useful because it is closely joined with good works (8).

1 Remind them to be submissive to rulers [and] authorities, to be obedient,
2 ready for any good deed, to speak ill of no one, not to be quarrelsome, to be sweetly reasonable, showing
3 perfect gentleness to all. For we too once were foolish, disobedient [to God], astray, the slaves of varying desires and pleasures, passing our life in malice and envy, hateful and hating one
4 another. But when the kindness of God our Saviour and his love for
5 man appeared, not because of acts of righteousness which we had done, but prompted by his own mercy he saved us by the bath of regeneration and by recreating us by the Holy
6 Spirit, which he poured out upon us richly through Jesus Christ our Saviour,
7 that by being justified by his grace we might become heirs with the prospect of eternal life as our inheritance.

3. 3. *desires* : or, passions (Mft.).

5. *of regeneration* : the kind of genitive is doubtful : Mft. takes as genitive of apposition, "water that means regeneration", Easton, subjective genitive, "washing that gave us a new birth".
prompted by : lit. in accordance with.

7. *his* : God's, cp. Rom. 3.24., "that we might become heirs" depends on "poured out".

5. The way to treat false Teachers (3.9-11).

Avoid controversy and Gnostic genealogies and have nothing to do with (=keep out of the church ?) any man who is forming a heretical clique : he is sinning against the light.

Personal Directions (12-14)

Greetings and Benediction (15).

- 3 8 This is a true saying, and I wish you to assert these things emphatically to induce those who have come to believe in God to take care to practise good works. These are the things that are
- 9 good and useful to mankind. But shun foolish discussions and genealogies and strife and contentions about the Law ; they are useless and futile.
- 10 After one or two warnings have nothing to do with a man who is
- 11 forming a clique, for you know that a man like that is perverted and is sinning under his own self-condemnation.
- 12 When I send Artemas or Tychicus to you, come to me as soon as possible at Nicopolis, for I have decided to
- 13 winter there. Do all you can to set forward Zenas the lawyer and Apollos [on their journey] that they may be
- 14 short of nothing. Our people must learn [not only to give a good send-off to such travellers, but] also ever to practise acts of kindness to supply their practical needs, or no good will result [from their friendliness].
- 15 All those who are with me greet you. Greet those who love us in [the] faith. Grace be with you all.

8. *these things* (twice) : baptism and its consecration cp. vv. 4-7. Easton quotes Hippolytus A.T. 23.12 showing the close connection between baptism and good works. "Useful to mankind" as leading to good works.

14. *practise . . . acts of kindness* : same phrase as is translated practise good works in v.8. Here it is specialised by the context. The present tense means constant action (ever).

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